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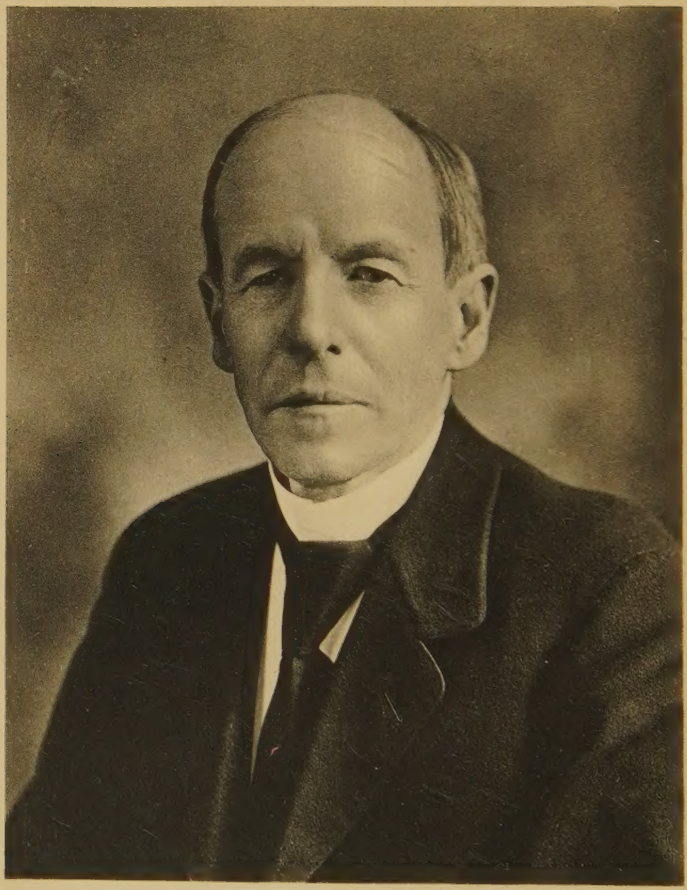


Allen R. Bartholomew

Fifty Years of Foreign Missions

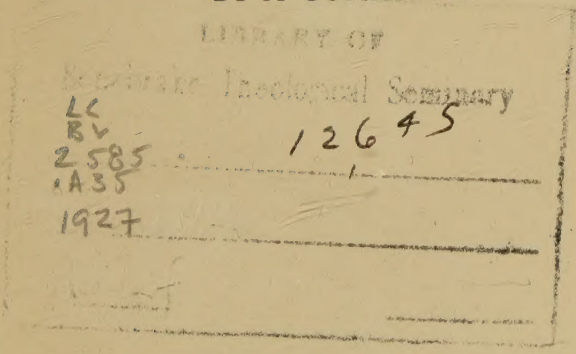
of the

Reformed Church in the United States

1877 - 1927

COMPILED

BY A COMMITTEE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PREFACE

This volume is dedicated to the Reverend Allen R. Bartholomew, D.D., D.Th., LL.D., by the Board of Foreign Missions of the Reformed Church in the United States, on the occasion of the celebration of the Fiftieth Anniversary of his ordination to the Christian ministry, the Fortieth Anniversary of his membership in the Board of Foreign Missions, and the Twenty-fifth Anniversary of his election to the Secretaryship of the Board of Foreign Missions.

The publication of an historical survey of the work of the Reformed Church in the United States on the field of foreign missions is in accord with the controlling purpose of the life of Doctor Bartholomew, and a record, by co-laborers with him, of the part he took in the conduct and advancement of foreign missions in his ministry of fifty years, is in accord with the appreciation and esteem in which he is held by the ministers and members of the Reformed Church and by his associates in Christian Churches of America and of Asia.

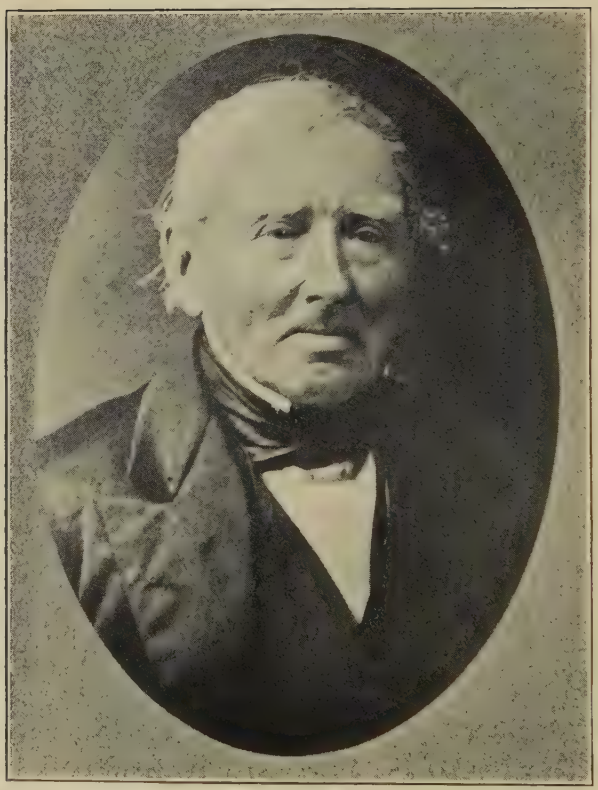
May this book be a perennial inspiration to men and women to continue without wavering in the highest cause to which God has called His people and a permanent evidence of appreciation of one

who, without stint, gave himself to Christ and His Church and who, with wisdom and courage, called upon men to venture upon ever greater enterprises for Christ and humanity.

The Committee:

George W. Richards,
Albert S. Bromer,
John H. Poorman.

Holy Week, 1927



REV. DIETRICH WILLERS, D. D.
President, 1838-1841

THE BEGINNINGS OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES

President George W. Richards, D.D., LL.D., D.Th.

Theological Seminary, Lancaster, Pa.

I

For the greater part of the eighteenth century, the Reformed Church was dependent upon the Reformed Churches of Germany, Switzerland and Holland. These were the nearest kin in blood and creed. The Reformed congregations in Pennsylvania and adjoining colonies were not foreign missions in the sense that the members were converts from paganism; they were, however, colonial missions in a foreign land receiving aid in the form of ministers, books and stipends for the support of ministers and the work in general. The early ministers—Boehm, Weiss and Rieger—came from Germany; Dorsius from Holland, though born in Germany; Goetschius and Schlatter from Switzerland. At Schlatter's invitation (1751-1752) six young men from the University of Herborn, Germany, came to America to minister to the German Reformed Churches. Their parents, teachers and friends looked upon their

departure for the New World somewhat as we now regard the going of missionaries to China and Japan. It was a venture of faith inspired by the Risen and Reigning Christ.

The first judicatory of the Reformed Church, known as the Coetus (1747-1793), was "under the supervision of the Synods of South and North Holland." Annual reports of the transactions of the Coetus were sent to the "Reverend and Well Learned Sirs, Deputies of the Reverend and Christian Synods of South and North Holland, our Dear and Benevolent Fathers and Brethren in Christ." The acts of the Coetus were subject to review and revision by the Holland Fathers. The organization of the Coetus enabled the widely scattered Reformed congregations to work together for the establishment of new, and the assistance of weak, congregations. Missions, that is, "domestic missions," began in a somewhat desultory way during the coetal period and clearly were indispensable if the Reformed Church was to continue its existence in this country. One cannot speak of systematic and aggressive missionary work during the forty-six years of the Coetus.

In 1793 the Coetus was resolved into the "Synod of the German Reformed Church in the United States of North America." By this action the Church became independent of the Synods of Holland. In the latter years of the Coetus and in the early decades of the Synod, the requests for

ministers, coming from German settlers of the Reformed faith of the north, south and west, became more and more frequent. In 1791 an appeal for a minister came from Augusta county, Virginia. In the minutes of the Synod, from 1797 on, petitions for ministers from Virginia, North Carolina, South Carolina, New York, and the territory west of the Alleghenies, recur again and again. From an "Address of the Missionary Committee" of the Synod of 1820 we take the following:

"It is known to us that many congregations, of which we have no distinct information, exist in states of New York, Pennsylvania, and Ohio, and we think very probably that the whole number of vacant congregations is not less than two hundred. There are, moreover, in these states and those adjoining, many places where congregations might be collected out of the scattered members of the Reformed Church and other persons, who are not in communion with any society of Christians, if the necessary measures for the object were adopted. If we estimate the number of members in each congregation, including children, at no more than one hundred and fifty, we have in two hundred congregations, 30,000 souls; and if we compute the scattered members at 5,000, we have in the whole an aggregate of 35,000 persons, members of the Reformed Church, who are living in a destitute condition, without the benefits of pastoral ministrations."

This report was the first, more or less accurate,

survey of the needs of the field of the Reformed Church. It was both a call and a program for systematic and cooperative missionary work under the supervision of the Synod. To put the proposals of the Report into effect the Committee urges the founding of two "necessary institutions" —"a theological seminary for the education of young men for the ministry, and a missionary establishment for the preaching of the gospel in those places in which there are no settled pastors."

II

These recommendations were not made in vain. For five years later, though not without serious difficulties, the Seminary was opened in Carlisle in 1825. "The Missionary Establishment" was organized by the Synod of Frederick (1826). The name of the organization was "The American Missionary Society of the German Reformed Church." The constitution of the Society is appended to the Minutes of the Synod of 1827. According to Article III, "a Board of Missions, composed of 24 managers, is to be elected by ballot, by the society; the Board to have charge of the business in the interim between the regular meetings of the society." Thus the first Board of Missions of the Reformed Church was constituted. It is well worth remembering that the Synod of 1826, also, voted that periodicals, one in English and the other in German, be regularly

published, for the promotion of missionary intelligence and interest among ministers and people. The *Missionary Magazine,* which later became the *Reformed Church Messenger,* and *Die Christliche Zeitschrift* were the direct outcome of the Synod's action. The Missionary Society, the Seminary, and the Church papers were born of the missionary spirit; and as long as the Church lasts they must work together for the cause which gave them birth, if they are to be loyal to their Lord and true to their Church.

The reader may be inclined to ask, "What has the Missionary Society of 1826 to do with Foreign Missions?" I answer, "Much in every way." The Society was not limited by its name in the scope of its activity or to any specific territory at home or abroad. The title does not contain the limiting adjective "Home" or "Domestic"; it is "The American Missionary Society of the German Reformed Church." This breadth of scope was not a mere accident; it was doubtless the expression of a wideness of vision of activity, which in due time was to be realized. For in the last clause of Article II of the constitution of the Society, defining its functions, these significant words appear: "To promote the interests of the German Reformed Church within the United States and elsewhere." Observe especially the last word, "elsewhere."

The immediate field of action was the colonies

of the Atlantic border—here "to advance the cause of the Lord Jesus Christ among the destitute; to form new congregations, to be placed under the spiritual care of this Synod; to assist congregations in our connection that are unable to support a pastor." Time proved that in the Reformed Church, as in practically all churches, when once the missionary spirit is awakened in a people it cannot be confined in the range of its vision or action to a state, a nation or a racial group. The lure of men and women who need Christ, regardless of color or clime, will draw men to the ends of the earth that they may freely fulfill the Savior's last command on the Galilean mount.

III

One of the first recorded actions in reference to foreign missions came before the Synod of 1834 in the form of an overture from Susquehanna Classis. The Classis submits the question to Synod as follows: "Whether the time is not at hand when the Reformed Church, instead of giving its contributions as heretofore to other churches for the spread of the gospel among the heathen, should think of establishing an institution of its own for the purpose?" The Synod requests, in response to this question, that the Classes and congregations give the matter their serious consideration. Even before there was any formal effort for foreign missions, there seem to have

been Reformed individuals and congregations who aided this cause through the agencies of other churches. The first beginnings were in the hearts of unknown men and women scattered in the churches, who heeded the call of their Lord and who prepared the way for organized foreign work.

The first formal representation in behalf of foreign missions under the direction of the Reformed Church came from the Board of Missions in its report to the Synod of 1837. The Board calls the attention of the Synod to the fact that other churches "are preaching the gospel to the forsaken and are leading the heathen nations from the world into Christianity." The Board "respectfully commends the Synod to engage in the work of foreign missions." The reasons for this recommendation are briefly summarized. Their tone is quite modern and therefore I shall cite them in order: (The translation from the German is mine) 1. The interests of the Kingdom of our Redeemer require it; the 600,000,000 heathen upon earth are to be brought to a knowledge of the gospel and to be converted to God through the activity of the Church of Christ; the German Reformed Zion is a branch of this Church and, therefore, a portion of this great and glorious work belongs to it. 2. Particularly at this time Providence seems to have opened the way because "our dear brethren Rhenius and his associates are working in distant India"; our sister Church also (Dutch Reformed)

is expecting our Church to cooperate with her "in providing the heathen with Bibles and missionaries of the cross of Christ." 3. Furthermore, the Board assures the Synod that the money for the work of "domestic missions" will be more easily raised and the neglected persons of our own land will be more quickly reached with the gospel, if we earnestly begin work in the foreign field and "bear the light and truth of the gospel to the dying millions of the family of Adam." Finally, the German Reformed Church ought to heed the command of the Risen Lord: "Go ye into all the world and preach the gospel to all creatures."

The recommendations of the Board were referred to a committee of five persons with instructions to make a careful study of the whole matter and to report at the next meeting of the Synod. In the meantime, whatever money was given for foreign missions was to be paid into the treasury of the American Board of Commissioners for Foreign Missions at Boston, with the direction that it be applied to the support of the Rev. Rhenius and his companions in the Tinnevally District, Eastern India. Thus began the foreign mission work of the Reformed Church under the action of the Synod—a recommendation from the Board of Missions of 1826, a favorable resolution of the Synod, a direction in reference to contributions for foreign missions until the Synod has established its own treasury and work; these sev-

eral steps were taken under the guidance of Christ's word and the irrepressible desire of men and women, who appreciated the blessings of the gospel, to share these benefits with the heathen world. When we compare these first beginnings with the present achievements of our Church, we are filled with praise and wonder at what God has wrought, through His people, in Japan, China and Mesopotamia.

The report of the Committee on Foreign Missions was submitted to the Synod of 1838 and steps were taken immediately to effect an organization for the work. It was decided that the Synod unite in the Foreign Missionary enterprise with the American Board, that the Synod form a Board of Foreign Missions, that a committee of five persons be appointed to correspond with the American Board "to make such plans of cooperation as will promote the interests of all concerned."

A word of explanation of the status at that time of the American Board of Commissioners for Foreign Missions will doubtless be illuminating. The Board was organized in June, 1810, by the General Association of Massachusetts (Congregational) when it met in the town of Bradford, not far from Andover, where a Seminary was opened in 1810. Four young men, filled with overflowing missionary enthusiasm—Judson, Nott, Newell and Hall—presented themselves and the

cause of foreign missions at the meeting of the General Association at Bradford, with the result that the first Board of Foreign Missions in America was organized. Under its supervision, in 1812, the first American missionaries sailed in two parties for Calcutta—Messrs. Judson, Rice, Newell, Nott, Hall, with their wives.

For twenty-seven years this Board served as an agency of foreign missions for the Congregationalists, the Presbyterians, the Dutch Reformed and the German Reformed. In 1837 a Presbyterian Board of Missions was erected by the Old-School fragment of the disrupted Presbyterian Church; in 1857 the Dutch Church established its own Board; the Reformed Church in the United States withdrew from the American Board in 1866 and in 1879 began foreign work in Japan under its own direction. The Episcopalians entered the foreign field in 1820, and the Methodists in 1819.

IV

After this historical statement, let us return to the operations of our first Board of Foreign Missions appointed in 1838. The officers were: President, Rev. Dietrich Willers; Vice President, Rev. Elias Heiner; Corresponding Secretary, Rev. Bernard C. Wolff; Recording Secretary, Rev. John Cares; Treasurer, John J. Mayer. Other members: Reverends Samuel Gutelius, Joseph F. Berg, Samuel P. Fisher; Elders Matthew Shaw, Daniel

REV. ELIAS HEINER, D.D
Officer of the Board, 1838-1863

Buckey, John B. Seidenstricker, Burchart Mayer —"the last four of Baltimore."

The constitution of the Board is printed in full in the Minutes of 1838. Its outstanding features are the following: 1. The Board shall be called "The Foreign Missionary Board of the German Reformed Church in the United States of North America"; 2. "The object of the Board is to accelerate the gospel of Christ among the Heathen by means of preaching the gospel, teaching of schools, and the printing press." 3. The Board shall consist of twelve persons and they shall be ministers and elders of our Church; to be elected by Synod, and to make an annual report of the same. The last article, in its spirit, anticipates the Conference of the Boards of Foreign Missions of the present day. "An affectionate correspondence with Christian denominations, in our own and foreign countries, shall be continued by the Board for the purpose of extending the Redeemer's Kingdom among the heathen."

The Board at once entered into negotiations with the American Board and terms of cooperation, mutually agreeable, were drawn up and adopted. From 1840 to 1865, Professor John W. Nevin was the representative of the Reformed Church on the American Board. The appeal to young men of the Reformed Church to give themselves to the cause of foreign missions was not heeded. Yet it was generally felt, to use the

language of the Report of the Board (1840), that "it would greatly tend to beget and cherish a missionary spirit in our congregations to have a missionary or missionary station in ecclesiastical connection with us." The Synod, accordingly, requested that the Rev. Benjamin Schneider, missionary of the American Board, at Broosa, Asia Minor, become a minister of the Reformed Church and that the Board assume the support of the Mission at Broosa.

After some delay Missionary Schneider in 1843 was dismissed from the Presbytery of New Castle, Md., and was received as a member of Maryland Classis. The Synod of 1842 assumed the support of the Broosa Mission; to this end it was resolved, "that it be most earnestly recommended to all the ministers and consistories of our Church, to establish the monthly concert of prayer, where it has not yet been established and to take up collections for Foreign Missions."

The Rev. Benjamin Schneider was of Pennsylvania German parentage, born at New Hanover, Montgomery County, Pa., January 18, 1807. He was reared in the Reformed Church. At the age of sixteen he was sent to the academy at Norristown, Pa., and united with the Presbyterian church of that place. He graduated from Amherst College in 1830 and completed a three years course of theological studies in the Andover Theological Seminary in 1833. During his seminary course

he resolved to enter the foreign field. After his licensure by the Presbytery of New Castle, Md., in 1833, he sailed with his wife, formerly Eliza C. Abbott of Farmingham, Mass., and the Rev. Thomas P. Johnston from Boston for Broosa, in Asiatic Turkey. They arrived at Constantinople in February, 1834, and thence proceeded to Broosa.

Broosa was located fifteen miles south of Constantinople, in the ancient province of Bythynia. At that time it had about 80,000 inhabitants, two-thirds of whom were Mohammedans. Besides these there were 10,000 Armenians, 8,000 Greeks, and 2,000 Jews. It was pronounced by travelers to be one of the most beautiful cities in the Ottoman empire.[1] Missionary work was confined largely to the Armenians and the Greeks, who were Christians, but of an heretical or Catholic type, and were, therefore, considered proper subjects for the evangelical gospel of the American missionary. A Mohammedan who renounced his faith to become a Christian was liable to be put to death. Then, as now, it was almost impossible to win converts among the followers of Mohammed.

[1] See Life of Rev. Benjamin Schneider, D.D., by James I. Good, a pamphlet of 76 pages.

V

Benjamin Schneider, First Foreign Missionary of the Reformed Church, 1842-1866

While supported by the Reformed Church,

Missionary Schneider labored at two places—at Broosa 1842-1849, and at Aintab, 1849-1866. I shall briefly describe the nature and results of his work at these two points, and the response of the Reformed ministers and congregations to the needs of the foreign field.

For eight years Schneider and his wife were working at Broosa before the Reformed Board undertook to support that mission. In this time the foundation was laid, not without serious difficulties and bitter opposition, ending in persecution on the part of the Armenians and the Mohammedans. The Greek and Armenian bishops united against the protestants and forbade the members of those churches to buy books circulated by the missionaries. Occasionally such books were gathered together and were publicly burnt. Attempts were made, also, to prevent Schneider from renting a dwelling in the Greek quarter; and when he tried to procure a house in the Turkish portion of the city, the Mohammedans entered protest before the governor. After protracted negotiations, he won permission from the authorities to move into a new house and thus obtain a basis for his missionary activities.

He mastered both the Greek and the Turkish languages sufficiently to preach and teach in either tongue. In 1841, March 8, he reports that he had thirty hearers in the Turkish service, the largest audience he had so far. Soon after his arrival at

Broosa, Schneider opened a school for boys and Mrs. Schneider a school for girls; both of these schools were favorably received and the number of pupils increased from year to year. They were ever busy distributing Bibles, books, and tracts. During the year 1840 the number of books circulated was 1377, of which 283 were Bibles or portions of the Bible. The printing in the Greek and Turkish languages for Broosa was done at Athens and amounted to 524,000 pages in a year. In 1845 a book entitled Letters from Broosa, containing sketches of the work by Mrs. Schneider, was published for circulation in America. Mr. Schneider made evangelistic tours among the surrounding villages. He visited Adabazar, a town of 12,000 inhabitants, and while he stayed at the inn many came to speak with him about religion. The number of inquirers was from thirty to forty, one of whom was a priest. In January, 1845, he reports that, Adazabar and Nicomedia excluded, there were 16 villages with inquirers.

The missionaries did not neglect the healing of the body, following the example of Jesus, who preached and taught and healed all manner of diseases. The cholera broke out in Broosa in 1848 and three to four thousand died by July 17th. Mr. Schneider received a prescription against the dreadful disease from Dr. Smith, also a missionary in Turkey. When the natives discovered that the missionaries had a remedy, the people flocked

to them for medical aid. After fourteen years of patient work by Mr. and Mrs. Schneider, a Christian church was founded at Broosa; it was the seventh of the kind in the Turkish empire. This was the culmination of his missionary labors in that city and region. He now felt himself called to a field farther east—to Aintab.

Schneider's Work at Aintab, 1849-1866

Aintab was located on Turkish territory, bordering on Syria, directly north of Palestine. It was not far removed from Tarsus, the birthplace of Paul, and from Antioch, where the disciples were first called "Christians." Evangelical mission work had been done in the city since 1844. Mr. and Mrs. Schneider came to Aintab, May 11, 1849. In his first preaching service the audience numbered 140. The number of hearers increased until he was able to report in 1861 "our Sabbath audience is about 1,000 and sometimes more, and the truth is listened to with interest."

In a report to the Rev. Elias E. Heiner, D.D., President of the Board of Foreign Missions, dated August, 1861, when Dr. Schneider's work was at its best, one can catch a glimpse of the varied activities of the Aintab mission. Each year he taught a class in theology, preparing young men for a native ministry. A class of seven students was to be licensed to preach in the fall; and "when these seven shall be licensed, sixteen preachers of

REV. BENJAMIN SCHNEIDER, D.D.
Missionary to Turkey, 1833-1875

the gospel will have been raised up at Aintab." The native ministers were appointed to serve in surrounding towns—"one over a small church in Antioch, where Paul and Barnabas worked together; one over a church in Biregik, on the Euphrates; and a third over the church and congregation in Killis, thirty-five hours southwest of Aintab."

The gospel is said to have "entered about 450 families and the whole number of Protestants is 2,016." The Sabbath school through the year has continued "with unabated interest." "The children are being trained in singing their little hymns and all classes have been formed into benevolent societies—each having a separate name, *e. g.*, "Mercy Drops," "Fountain of Life," "Offering of Love," etc. The teacher is the treasurer of the society and "once or twice a year the contributions are devoted to some special object." For example, in the previous year (1860) thirty dollars were thus collected and sent for the purchase of Bibles "for inquirers after the truth in Italy."

A missionary society of the converts was also organized and the members contributed one hundred thirty-seven dollars for the support of a preacher and a school at one of the stations. There were boys' schools, with an attendance of 600 pupils. A "Female Boarding School" was planned by Mrs. Schneider, but was not yet opened in 1861. The object of this school was to furnish

"educated wives for our native helpers and pastors." All the reports from Aintab to our Boards allude to these different forms of activity; and to cite the substance of one report is sufficient to describe the methods of operation on the foreign field at that time—indeed the methods were not much different from those that are in vogue at present in Japan and China.

An unusual item is reported in 1862, which is well worth recording at this time. "We have received," writes Mr. Schneider, "a gift of about $560 from a beloved friend in Geneva, Switzerland, Mons. Edmund Boissier (this is the third donation from him of this amount to our mission); and an anonymous friend in England has given us the support of eight pupils in our High School for one year." Even then there were special givers and unexpected gifts which made up for the deficit in the regular apportionment. Mons. Boissier was a minister of the gospel, a brother of Countess Gasparin, an authoress of some prominence. Boissier and his wife visited Dr. and Mrs. Schneider at Broosa. Mrs. Boissier died later in Switzerland and Mrs. Schneider wrote a letter of sympathy to the husband. He acknowledged the letter by sending a generous gift for the mission.

VI

Separation from the American Board—1866

In 1866 the Reformed Board reported to the General Synod that the Reformed Church withdrew "from its cooperation with the American Board" and was "without a foreign field." The separation came about in an amicable way, without offense to the American Board or to Dr. Schneider. The purpose for severing relations on the part of the Reformed Church was the laudable desire "to carry on its foreign mission operations under its own management and responsibility."

For a number of years after separation from the American Board, the Reformed Church was in search of a field where it might start foreign work of its own. Among the possible fields the following were proposed at one time or another: South America, "especially the valley of the Amazon", the North American Indians, China, East Indies, and Japan. In the interval, when the Reformed Church had neither missionary nor field of its own, its money for foreign missions, in part at least, was given to the German Evangelical Missionary Society for the support of the Rev. Oscar Löhr of the New York Classis and the Rev. Jacob Hauser of the Sheboygan Classis, both of whom were working in Bisrampore, India, under the direction of the Society. The General Synod of 1872 "recommended all pastors and congrega-

tions of the Reformed Church to cooperate with the German Evangelical Missionary Society" and that the money for foreign missions in the hands of the treasurer of the Reformed Board be paid to that society. This Synod also instructed the Foreign Board to enter into correspondence with the Board of Foreign Missions of the Reformed Church in America, looking forward to sending a missionary from our own Church to India or China.

The attention of the Reformed Church was directed to Japan as a suitable field by the Rev. J. M. Ferris, corresponding secretary of the Board of Foreign Missions of the Reformed Church in America, with whom members of our Board had a conference some time between 1875 and 1876. Japan was pointed out "as being especially ripe for the harvest." During the Centennial exhibition in Philadelphia members of our Board met "living representatives of different nationalities—Japanese, Chinese, Turks, etc., in the Publication Rooms, 907 Arch Street, Philadelphia, July 6, 1876." "At this meeting," writes the President of the Board, Dr. Charles H. Leinbach, "we resolved that a suitable man should at once be secured and sent to Japan and for the time being be in connection with the Board of the Reformed Church in America." This proposal was in harmony with the earlier resolution of the Board, meeting in Harrisburg, April 15, 1873, "that

Japan should be the country where a mission of the Church should be planted when the way should be opened."

The delay in entering Japan was not due to lack of funds; for the treasurer of the Foreign Board reports from year to year that he had more than $5,000 in the treasury. This amount was available as soon as a missionary could be found. Since 1873 the call for volunteers from the ministry or from the students of the theological seminaries of the Reformed Church to devote themselves to the foreign work was unanswered. In 1878, however, there were several candidates before the Board meeting in Harrisburg. The choice of the Board fell upon the Rev. Ambrose D. Gring and the Executive Committee was authorized to furnish him with the necessary outfit and send him to Japan. At a meeting of the district Synod, held at Easton, October 25, 1879, Mr. Gring was ordained and assigned by the Executive Committee to Japan.

In the words of the Report of 1881: "The missionary and his wife, Mrs. Harriet L. Gring, followed by the prayers and best wishes of many hearts, sailed from San Francisco in May, 1879, and reached Yokohama the following month."

This event marks the beginning of a new epoch in the Foreign Mission work of the Reformed Church, the history of which will be written for this book by other hands. I have completed my

purpose in presenting a history of our foreign work from its earliest beginnings to the entrance of our first missionary into Japan. The Reformed Board was auxiliary to the American Board from 1842 to 1866. Our Church had no missionary work or missionary wholly under its own direction. From 1866 to 1879 the Reformed Board was independent of any other Board and was in search for a field of its own and of men who would go to the field that was to be selected. Whatever missionary work was done in the interim was carried on by contributions to the German Evangelical Missionary Society and Missionaries Löhr and Hauser were the beneficiaries of the gifts of the Reformed Church. The whole period from 1838 to 1879 was a time of preparation, education, discipline and realization of responsibility of the Church for foreign work. It was a day of small things, and yet a necessary training for the larger achievements that followed.

VII

It will be interesting at this time to consider also the ways and means followed during the period from 1838 to 1879 for cultivating the spirit and administering the affairs of foreign missions.

It took a long time before there was anything like a widespread interest among the ministers and people in foreign missions. In 1845 "not more than thirty or forty charges gave to the cause."

Even now there is a large minority that is indifferent, if not opposed, to the work. Among the ministers and elders of the Reformed Church there were, however, forward-looking men who presented and zealously urged the work of foreign missions on the floor of Synods and Classes, delivered addresses, preached sermons on the subject and wrote articles for the Church papers and tracts for general circulation. In the annual reports presented to the district Synod and later to the General Synod about every motive and appeal for foreign missions that one hears at the present time was set forth in excellent literary form.

The official and practical conduct of the work was in the hands of the Board of Foreign Missions, which was in close relation to the American Board, on the one hand, and to synod, classes, and congregations, on the other. Through its reports the Synod was guided in its missionary policy, which was referred to the congregations for final action. From the beginning the custom of preaching a foreign mission sermon during the meeting of Synod was adopted. Before adjournment the preacher for the next annual meeting was appointed. Congregations were repeatedly urged to unite in a monthly concert of prayer for foreign missions and to lift regular collections for the cause. The first part of the month of March was to be set aside "for simultaneous effort" on behalf of foreign missions. The members of the churches

were asked, also, to make donations of clothing, books and other useful articles to be boxed and sent to the missionaries at Broosa. Synod went so far as to direct the Classes at the next annual meeting to require a report from each minister as to the manner with which he has complied with the resolutions of the Synod, and that the result of each pastoral charge be recorded in the minutes.

The importance of spreading missionary news and ideas through the Church papers was felt from the beginning of both the home and the foreign work. The *Messenger* and the *Christliche Zeitschrift* were originally established in the interest of missions. *The Herald* and the *Day Spring* were publications of the American Board, which were recommended by the Synod for circulation in Reformed congregations. "Letters from Broosa" was probably the first missionary tract from the foreign field intended especially to awaken interest in the work among the ministers and members of the Reformed Church.

In 1848 the Synod recommended that "the Board of Foreign Missions appoint one minister in each Classis whose special business it shall be to correspond with members of the Classis with reference to foreign missions with a view to excite an interest in its behalf."

When Dr. and Mrs. Schneider returned on furlough they pursued about the same methods as returned missionaries at present. They visited

congregations, Classes and Synods; and whenever opportunity was given they spoke on foreign missions, especially of the work at Broosa and Aintab. The *Messenger* frequently refers to the presence of Dr. Schneider in Reformed Churches. On February 28, 1857, he was with the Rev. Benjamin Bausman at Lewisburg, Pa. On July 12, 1857, he was with the Rev. Jacob Helfenstein at Germantown, Pa. He attended the commencement of Franklin and Marshall College, July 26, 1857, when he was given the degree of Doctor of Divinity.

The rather unusual item found in the report of the Board to the Synod of 1845 deserves mention at this time. The record says: "The Schwenkfeldians, a pious and liberal-minded people, who reside in Eastern Pennsylvania, have lately paid into our treasury two hundred and seventy-three dollars and two cents, for the support of our mission at Broosa." There is no evidence that these contributions from the Schwenkfelders were continued in the following years. Counting the two hundred dollars received from that source, the whole amount paid by the Reformed Church into the treasury of the American Board for that year (1845) was twelve hundred dollars, which left a deficit for the support of the Broosa mission of eight hundred dollars. The deficit, from year to year, was met by the American Board. During the period from 1842 to 1866, when Dr. Schneider

was recognized as the missionary of the Reformed Church, our Board paid about twenty-eight thousand dollars into the treasury of the American Board—a little more than a thousand dollars a year and always about a thousand dollars less than was needed for Dr. Schneider's support. Let us not forget that in the year 1926 about five hundred thousand dollars was given by the Reformed Church for foreign missions. Comparing ourselves with some of the other churches, we may still lag behind; but when we compare ourselves with ourselves, we have made enormous progress. We "thank God and take courage."

The organization of the General Synod in 1863 had far-reaching influence upon every form of Church work. It marks the beginning of wider vision, of greater ventures, and of closer cooperation, for the kingdom. It had special significance for the work of foreign missions. The constitution expressly stated that to the General Synod "shall belong the management of foreign missions of the Church." This meant that the district Synods would vest the authority of direction and control in the General Synod, which in turn operated through a Foreign Missionary Board. It was resolved that "the Board of Foreign Missions as recently constituted by the Synod at Carlisle, be and is hereby constituted the Board of this General Synod"; furthermore, "that this Board shall be enlarged by three ministers and two elders

chosen from the Western Synod."

The first Foreign Mission Board of the General Synod, pursuant to this action, was constituted as follows:

Officers: Rev. Dr. Bernard C. Wolff, President; Rev. Daniel Ziegler, Recording Secretary; Rev. Benjamin Bausman, Corresponding Secretary, and Rudolph F. Kelker, Treasurer.

Additional members: Rev. Dietrich Willers, Dr. Daniel Zacharias, William F. Colliflower, John S. Foulk, and Messrs. John Rodenmayer, John Kefauver, John K. Milnor, Goldsboro S. Griffith and George W. Herring. These are the members of the Board of Eastern Synod, 1863.

The five additional members elected from the Western Synod by the General Synod of 1863 were: Revs. G. W. Willard, P. C. Prugh, D. Winters; Elders A. H. Baughman and G. G. Prugh.[1]

The first report of this Board is found in the minutes of General Synod, 1866, signed by Bernard C. Wolff, President. The financial report was submitted by Elder Rudolph F. Kelker, Treasurer.

One wonders what was the outcome of the mission work of the Reformed Church at Broosa and at Aintab. Are there any effects of that work traceable at the present time? Or have the labors

[1] I have reported these names precisely as recorded in the Minutes of Eastern Synod, 1863, and of General Synod, 1863. Only the names of the members elected from the Western Synod are recorded in the Minutes of General Synod, 1863.

of Dr. and Mrs. Schneider been wholly lost and forgotten? The question is answered in part at least by Dr. James I. Good in a closing chapter in his Life of Dr. Benjamin Schneider, D.D. He reports a reply to an inquiry which he sent to Dr. Barton, Secretary of the American Board, who, referring to the status of the work in 1907, wrote as follows:

"On the Broosa field there are seven churches with 537 communicants and 13 schools with 494 pupils. In the Aintab field there are 20 churches with 3,794 communicants and 3,205 pupils in all the schools." Proof, again, that "God's workmen die but His work goes on."

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

REV. AMBROSE D. GRING MRS. HATTIE L. GRING

Our First Missionaries to Japan, 1879-1889

THE WORK IN JAPAN

Rev. David B. Schneder, D.D., LL.D.,
President of Tohoku Gakuin
Sendai, Japan

Forty years ago the missionary work of the Reformed Church in Japan had just about found itself. The work done during the eight years previous to that time was not small nor insignificant. Missionaries Gring and Moore had already established two congregations in Tokyo, and the work in Saitama province adjacent to Tokyo had been well started. Property had also been acquired, some publication work had been done, and the two missionaries were growing in experience and influence.

But by 1887 that policy which has made the work of the Japan Mission of the Reformed Church famous throughout Japan and in other lands, had been determined. The center of the work had been laid in Sendai, the metropolis of a region, rather than of the whole country. The two schools, North Japan College (then Sendai Evangelists' Training School) and Miyagi College (then Miyagi Girls' School) had been established, and the evangelistic work was already well under way. The two kinds of work, educational

and evangelistic, were to go hand in hand, and both Japanese and missionaries were to work in close co-operation, neither side dominating over the other. Moreover, the work of the Reformed Mission had become a part of the union of all Reformed and Presbyterian Missions which co-operated in establishing the one native denomination now called the Church of Christ in Japan; thus receiving the benefit of the momentum of the largest Protestant Church in the country, yet at the same time retaining its autonomy in the immediate administration of its own compactly organized work. This general policy was less the outcome of conscious thought and planning than just the result of the working together of special circumstances and providential guidance.

The evangelistic work in Sendai and North Japan connected with the Reformed Mission was not begun by the Mission itself; it had already been started when the Mission arrived. It was begun by Revs. Masayoshi Oshikawa and Kametaro Yoshida as early as 1879. At first it had encountered bitter opposition, but later grew very rapidly. When in response to Mr. Oshikawa's request Rev. William E. Hoy came to Sendai early in 1886, there was already in existence a flourishing congregation in Sendai City, and smaller interests were started in some seven or eight other places. This work was all on a self-supporting basis, and the original congregation in

Sendai has never at any time received Mission aid for its regular work.

After the arrival of Rev. Mr. Hoy, and, half a year later, of the Misses Poorbaugh and Ault (now Mrs. Hoy), and the establishment of the two schools, the evangelistic work received additional impetus. In Miyagi province the number of preaching-places was increased. The location of Rev. and Mrs. J. P. Moore in Yamagata for work in an English school there soon resulted in a congregation in that important city across the mountains. Meanwhile the work was extended south into Fukushima province and north as far as Hakodate in Hokkaido. By 1892 the number of places where there was regular preaching of the Gospel, including Tokyo and vicinity, already numbered forty-one, and the total number of believers had risen to 1,733 souls.

However, from the year 1889 on, the rise of a conservative nationalism and a growing reaction against things Western, affected the progress of Christianity unfavorably. Public meetings were often disturbed, many believers fell away, and it became increasingly difficult to win new ones. The lowest level of depression was reached about the years 1893 and 1894. It was a time of widespread discouragement.

But this time of trial was not destined to continue long. From the year 1895 on the work gradually began to resume its normal rate of

progress, a progress never so rapid again as that of the late eighties, but a progress more healthy and stable. This progress received new impetus when in 1899 the original treaties with the foreign powers were abolished and new ones put into force. By the old treaties Japan had neither tariff autonomy nor jurisdiction over foreigners within its bounds. But in 1899 these unequal treaties were replaced by new ones, which gave Japan full status as a world power. This change ushered in an era of good feeling that helped the missionary cause very greatly. Christian work went forward again with glad and encouraging momentum.

In 1904 the twenty-fifth anniversary of the Mission was celebrated. By that time the number of missionaries had increased to twenty-three, in spite of the fact that during this quarter of a century nine had for various reasons withdrawn from the service. Among these were the founders of the Mission's work in Sendai, namely, Rev. William E. Hoy, D.D., and Mrs. Hoy, and Miss Lizzie R. Poorbaugh. Dr. Hoy on account of asthmatic trouble was forced to leave Japan, and in 1899, with Mrs. Hoy, went to China and founded the Reformed Mission there. During this time also Rev. Mr. Oshikawa withdrew, and the loss sustained by the work through the withdrawal of these great leaders was not small. However, new missionaries had come, and the force of

Japanese pastors and evangelists had increased. Twenty-five Japanese pastors and evangelists were in the service. Sixteen of these were graduates of North Japan College theological department, precious fruits of the Mission's own work. And there were twelve Bible women. The number of churches and preaching-places had increased to fifty-two. At fifteen of these places churches or chapels had been built, and at several other places ordinary dwellings had been purchased and fitted up as places of worship. Among the fifteen churches and chapels was the new Sendai Church building. This building erected at the cost of much effort and sacrifice, on the spot where a Buddhist temple once stood, is still considered by many to be the most beautiful Protestant church building in Japan. Located along the widest street, it has become a conspicuous land-mark of the city, and is an inspiration to the whole work in the North.

The total number of converts that had been gained by 1904 was 1,993. These were all enrolled as members of the Church of Christ in Japan to which the whole work ecclesiastically belongs. The work of the North was all within the bounds of what was then known as Miyagi Classis. Of the missionary force of that time only two, Revs. J. P. Moore and H. K. Miller, gave all their time to evangelistic work. But both missionary and Japanese teachers in the schools

gave much of their strength to this side of the work. A number of the school men had charge of large evangelistic districts, and made frequent preaching tours to various parts of the field.

This Twenty-fifth Anniversary of the Mission was a happy and encouraging occasion. All felt that by the blessing of God something had been accomplished. Missionary and Japanese leaders of other denominations offered cordial congratulations, and the officials and other leading people of Sendai expressed hearty appreciation of the Mission's work. Moreover, in connection with the celebration the beautiful new building of the Miyagi Girls' School was dedicated, and ground was broken for the large new North Japan College Middle School building.

The stretch of years between 1904 and the present has been marked by various vicissitudes, but also by steady progress. The new period was auspiciously ushered in by the still further stimulus of friendly feeling toward America occasioned by America's sympathy with Japan in the Russo-Japanese war. At nearly the same time, that is, in 1905, occurred a severe famine in the Northern provinces, and the fine relief work done then under the leadership of Rev. William E. Lampe made a profound impression and was an additional help toward the favorable reception of the Gospel. The doors to American missionary endeavor had come to stand widely open indeed.

However, unfortunately only a year later this favorable situation was destined to receive a rude shock. In the winter of 1906 and 1907 the San Francisco school board passed a regulation segregating Japanese children from American children in the schools of their city. The Japanese people were deeply wounded by this act. It seemed so contrary to the spirit of the kind Christian America that they had learned to love. And the bloom on the peach of that cordial American-Japanese friendship which had steadily grown since the days of Commodore Perry, was rubbed off. It was a tragic occurrence in the history of missionary effort in the Land of the Rising Sun. Its unfavorable effect upon Christian work can never be measured. The aged mayor of Sendai, who had been so friendly to the work of the Reformed Mission, and so favorably disposed toward Christianity, dropped the remark soon afterwards in a public address that "we Japanese had after all better stick to our old religions." It is true that in spite of all Christianity has continued to progress; but how much greater the progress might have been if the many prominent men who were then so favorably disposed toward Christianity, had not received this unfortunate set-back. Since then much more anti-Japanese legislation has been enacted in California and other West Coast states, and the effect upon Christian work need not be described.

Nevertheless, the command of the Master has held, and Japanese workers and missionaries alike have felt the duty to preach the Gospel in season and out of season, and the work has gone forward. Many have learned to distinguish between the Gospel itself and the peoples who imperfectly profess it, and some of the rarest Christian personalities in the world have resulted from the onward movement of the work.

During this period of twenty-three years in spite of the death of two of the most devoted workers, and the retirement of the oldest in the service, the Rev. J. P. Moore, D.D., the number of missionaries devoted wholly to evangelistic work is now eight men and one woman. These have all established themselves as centers of helpfulness and influence in their several fields, and the work is greatly strengthened by them. The number of Japanese pastors and evangelists has increased to 57; the number of places where the Gospel is regularly preached, to 95; and the number of believers to 4,985.

Moreover, during this time Sunday school and kindergarten work have been increasingly emphasized, and many thousands of children have had the seed of the Gospel sown in their impressionable hearts. It has been a vast work that will bear rich fruitage in the future evangelization of Japan. An additional factor of helpfulness in recent years has been what is called newspaper

evangelism. Christian truth is presented through the newspapers, and is followed up by correspondence, by the distribution of literature, and by personal effort. It is a way of finding entrance for the Gospel where no spoken word would ever penetrate.

Another event of this period has been an expansion of the evangelistic field. In 1918 for the sake of a better distribution of forces the provinces of Iwate and Aomori, which had formerly been in charge of the Dutch Reformed Mission, were handed over to our Reformed Mission. This addition gave to our Mission all of the six provinces of North Japan, and makes an ideal mission field. The means of communication have become so good that every point in the field is easily reached in less than a day's journey from Sendai.

In the equipment of the evangelistic work special progress was made possible through the Forward Movement, and the individual efforts of missionaries while on furlough. In recent years convenient chapels have given new life and hope to the congregations worshipping in them. This is a very important advance. The total number of places now supplied with suitable places of worship is about thirty, a number still far short of the actual need. An encouragement is the growing ability and willingness of the believers to help themselves in this line.

Turning now to the educational side of the

work of the Reformed Mission in Japan, it can be recorded that this work also has gone successfully forward during the past forty years. It has been work undertaken in faith, prayer and sacrifice, and has been greatly blessed of God toward the achievement of His purposes.

North Japan College began in 1886 as a training school for evangelists. Its founders were Revs. Masayoshi Oshikawa and William E. Hoy. Its first home was an old dwelling house in the outskirts of the city; its first teachers, its devoted founders; its first students, seven young men who felt the call to the Christian ministry. For over a year Mr. Hoy bore the expenses of the school out of his own pocket. The first ground secured for the school was about one acre, formerly part of a Buddhist temple property. The first building was the John Ault Memorial Dormitory erected in 1889 with a small inheritance received by Mrs. Hoy from her sainted parents. This building was used for several years for both school and dormitory purposes. Meanwhile teachers had been added, Mr. Oshikawa was formally made president, and the number of students increased.

The year 1891 was epoch-making in the history of the school. Through the herculean efforts of Mr. Hoy a beautiful brick building was erected. At the same time the school was re-organized so as to embrace a preparatory, a collegiate and a

theological course, and the doors were opened to others than candidates for the ministry, both Christians and non-Christians. About the same time also Mr. Oshikawa started an Industrial Home in which poor students could earn a part of their expenses, and through whose help alone some of the best students found it possible to get an education, among them the famous biologist, Dr. Hatai. In September of this year the school, consisting of nine professors and sixty-eight students, moved into the new building. It was a great event. A library of about 1,500 new and well-selected books had been provided, there was a chapel, and office rooms, and at last the school felt that it had a real home. The following year, a self-perpetuating Board of Directors consisting of Revs. M. Oshikawa, William E. Hoy, Kinroku Fujiu and D. B. Schneder, was organized, the name "Tohoku Gakuin" (Northeastern Institution of Learning) was adopted, and a constitution drawn up, which with some amendments is in force today. In November of this year the new building was formally dedicated, and the presence of many prominent people of the city gave much encouragement to the institution. There were by this time seventeen theological, and one hundred and thirty-three collegiate and preparatory students, and the outlook of the school was most hopeful.

By 1904, when the Twenty-fifth Anniversary

of the Mission was celebrated, many changes had occurred. The institution had passed through discouraging times, but had begun to recover; both founders had withdrawn, but new men had been added to the faculty, both Japanese and missionary. Rev. D. B. Schneder had been made president. The English name North Japan College had been adopted. For the sake of conformity with the government educational system, the school had been radically re-organized. What is known in Japan as a Middle School was constituted by throwing the three years of the Preparatory Course and the first two years of the College Course together. This Middle School department had obtained government recognition and was on its way to its future place of prominence in the history of the institution. The number of professors and teachers had increased to nineteen, four missionaries and fifteen Japanese; the number of students to one hundred and eighty. And, finally, a new plot of ground had been purchased and ground was broken for a large new building for the Middle School.

The new Middle School building was completed in 1905, a fine, brick-veneer building that arrested the attention of the people of North Japan far and wide. It was perhaps the most beautiful building for a school of its grade in Japan, and brought not only the school but also Christianity itself into a new prominence. From this time on

this department of the institution made steady progress. From a time when, on account of prejudice against Christianity, there was a dearth of applicants for admission, there was an advance to a time in 1923 when there were about six times as many applicants as could be taken.

In 1911 the Twenty-fifth Anniversary of the institution was celebrated. It was a most auspicious event. The people of Sendai had become proud of North Japan College. Count Date, the descendant of the ancient feudal lord, the governor of the province, and the mayor of the city, made highly encouraging addresses of congratulation. Many other prominent people of the city graced the occasion with their presence. Teachers and students were in high spirits and faced the future with hope and joy.

Meanwhile the Literary Course and the Theological Course remained housed in the Seminary Building and a temporary structure added on to the rear of it. However, it was soon felt that the situation was not good for either Course. At first the Theological Course crowded the Literary Course into the dormitory rooms, and later, as the Literary Course developed into a Four Years' College Course, including literary, English normal and commercial subjects, it in turn crowded out the Theological Course. Hence a new College Building became a necessity. In 1915 and 1916 an effort was made to raise money for this pur-

pose in America. Enough was secured to purchase a site and put up one building. But before the building could be begun a great calamity befell the institution. In a terrible city conflagration the beautiful Middle School building was laid in ashes. The re-erection of this building delayed the College building indefinitely. But in 1923 and 1924 another effort for Funds was made in America, and in September, 1926, the long hoped-for and worked-for, and prayed-for building was at last a reality. It stands in a beautiful section of Sendai City, and has a splendid outlook over city, mountains and sea. The seminary also has come to its own, being now the sole occupant of its own building.

Thus at last the three Departments have become well housed—the Middle School with 561 students in its second building, a well-built, fire-proof building, together with a dormitory; the College, with its 316 students in its new fire-proof and earthquake-proof building; and the Seminary with 25 students in its brick building erected in 1891. The total number of students is 901; the total number of graduates 1,578. The teaching staff numbers 73.

Thus forty years of the life of North Japan College have passed into history. Every one of the 1,578 graduates, as well as the hundreds who left before graduation, had regular and earnest Bible instruction throughout their whole course;

every one was required to attend the daily chapel devotions; every one was influenced for Christ, and between 50 and 60 per cent became avowed Christians, probably the highest record made by any Christian school for young men in Japan; and every one has become in a greater or less degree a source of Christian influence to others since graduation. The institution itself has stood as a concrete and powerful apologetic for Christianity in North Japan throughout these years. And that its work has found a response in the hearts of the people of Japan is evidenced by the fact that in recent years they themselves have contributed about $80,000 towards its needs.

Miyagi College was also founded in 1886. The school was started by two devoted women of the Reformed Church, Miss Lizzie R. Poorbaugh and Miss Mary B. Ault, in two small rented houses near the center of the city. Equipment was of the crudest, but the attendance grew rapidly. It was the time of a pro-foreign wave, and things Western were welcomed, especially by the higher classes. By 1888 the future of the school was so well assured that a large lot was purchased and a building erected on it large enough for classroom and dormitory purposes. The erection of this building was an important event in the history both of the Reformed Mission and of Sendai city. It was the beginning in North Japan of the education of girls above the primary grade.

In this new home the work of the school made steady progress. Workers changed; Miss Ault was married to Rev. William E. Hoy in 1887; Miss Poorbaugh retired from the work in 1893; but new workers came, and the work of giving Japanese girls a good Christian education went on. Both intellectually and spiritually the work done by the school was of the best.

However, in March, 1902, the school was visited by a great calamity. Its home was totally destroyed by fire. It was a severe blow. For over a year the school had to shift in temporary quarters, and suffered many hardships. However, by 1904, when the Twenty-fifth Anniversary of the Mission was celebrated, a new, beautiful, and very substantial brick building was ready for dedication. Meanwhile also additional ground had been purchased and a large dormitory erected on it, and the school found itself equipped far better than it had ever been before. The number of teachers had by this time increased to seventeen, four missionary ladies with Miss Lena Zurfluh as principal, and thirteen Japanese men and women teachers; and the number of students was 120. Fifty-one had graduated and were multiplying the good influence of the school many fold.

The education given up to about this time was of high school grade. But already as early as 1900 some instruction was given above this grade. First, there was a course in Bible, in order to fit

girls to become Bible women. Courses in other subjects, such as music, English, and domestic science, were gradually added. In 1913 the school found a new principal in the person of Rev. Allen K. Faust, Ph.D., who threw himself intelligently and enthusiastically into the work. The collegiate courses developed still further, and in 1918 these found a partial home in a fine additional building, now known as the College Building. In this building the college courses in English, music and domestic science gained much momentum. Many of the brightest girls from the best families of the city entered these courses, and were influenced for Christ. Still further improvement was made in 1926, eight years later, through the completion of the Vornholt Extension to the College Building. This extension is most conveniently planned, accommodates the Bible course, and is adding greatly to the comfort and efficiency of all the College courses.

Miyagi College as it now stands is a compact, well-organized and highly successful Christian institution of learning. It consists of a high school course, with 230 students; four courses of college grade, the Bible course having 27 students, the English course 82, the Music course 32, and the Domestic Science course 52, making a total of 423. Its teaching staff numbers 41, 11 missionaries and 30 Japanese. The total number of graduates is 799.

This is the story in brief of forty years of effort in the Christian education of girls in Japan. It has been an earnest and a noble effort that reflects imperishable honor upon the Reformed Church, and especially upon the zeal of its women. Merely as an educational institution, Miyagi College has conferred immeasurable benefit upon the people of Sendai and North Japan. It has been the pioneer in girls' education of high school grade; it has done the first college work in English for women; and it has developed a music course that is both first in time, and also easily first in rank, in all North Japan. Its contribution to the higher culture of Japan made by this course would alone justify the existence of the school. But it is as a Christianizing force in Japan that Miyagi College has made its highest record. Its faithful Bible instruction, its fine Christian atmosphere, its great activity in Sunday-school, Y. W. C. A., and social work, have imbued its students with an earnest, religious spirit, and sent out 95 per cent of them as baptized Christians. Through these graduates, the Christian influence of Miyagi College is penetrating into the very heart of Japanese life, and is surely leavening the nation for a new day.

Thus readeth the story of the work done by the Reformed Church in Japan—evangelistic and educational—during forty years, under the leadership of the honored and beloved Secretary of the

Board of Foreign Missions, the Rev. Allen R. Bartholomew, D.D. It is the story of a rare work that has been an untold blessing to the people of this land and also to the Home Church. And by faith we see a still greater work in the future. There will continue to be the handicap of America's Japanese exclusion legislation, and there will be a large bulking of a reawakening Buddhism, and there will be other obstacles to overcome. But "the foundation of God standeth sure," and His work will go victoriously on. Praise be to His name for His guidance and His sustaining grace throughout the years.

THE WORK IN CHINA

Rev. J. Frank Bucher
Principal, Eastview Boys' School, Shenchowfu

General Synod, at its meeting at Dayton, O. in May, 1896, authorized the Board of Foreign Missions to open work either in China or in some other non-Christian land. The Church at large was not yet ready for this movement and several years of delay followed. At the next meeting of General Synod, in May, 1899, at Tiffin, O., the Board was directed to establish the China Mission of the Reformed Church in the United States. At the request of Rev. William E. Hoy., D. D., made because of reasons of health, the Board transferred him to the China field. Dr. Hoy at once proceeded to Hankow, Hupeh, where he spent a year in the study of the Chinese language. After consultation with the members of Missions already on the field, it was decided to open work in Yochow City, Hunan, where the property of the London Mission was purchased by our Board.

In 1902 two members of the China Inland Mission, J. R. Bruce and R. H. Lowis, who were working in the city of Shenchowfu, Hunan, were murdered by a mob in that city. The British Government at once compelled the Chinese Gov-

REV. WILLIAM E. HOY, D.D.

MRS. MARY B. HOY

Our First Missionaries to China, 1899-1927

ernment to pay a fine of about fifty thousand dollars (U. S. currency), half of which was to be used for Mission School or Hospital work in Changsha—the Capital of Hunan—and the other half in Shenchowfu. After the death of Bruce and Lowis, Dr. William Kelly had opened independent work in this city. He was taken into our Mission in 1904 and the Shenchowfu half of the fine was handed over to us. Thus it was that the Reformed Church in the United States began work in the Shenchow district, Western Hunan.

In order to conduct the work more effectually, the Mission early adopted an organization as follows: Mission—which includes all the missionaries in the China field. Station—the workers in the Yochow field, comprising the Yochow Station and those in the Shenchow field, making up the Shenchow Station, and Departments—four in each Station as follows: (1) Evangelistic, (2) Boys' School, (3) Girls' School and (4) Medical. For convenience in reference, the Departmental divisions will be followed in this sketch.

Evangelistic Work

Yochow Station

Dr. and Mrs. Hoy began the evangelistic work in the Yochow field. On the foundation of the work done by the London Mission a new work was prayerfully, patiently and slowly built up. Bible portions and tracts were sold on the streets

and throughout the country districts. Street chapels were built and daily preaching services were held for the people who wandered in, sometimes attracted merely by idle curiosity, but often remaining to hear the wonderful words of Life. From the street chapel to the regular church services was but a step, thus bringing about a gradual increase in the attendance there. Gradually a Sunday School was organized and a beginning of religious education was made. For those showing sufficient interest, catechetical (Inquirers') classes were organized, and, after a year of study, those who had made sufficient progress, spiritually and mentally, were challenged to accept Jesus Christ as their Lord and Saviour. The first baptisms in Yochow City took place the last Sunday of 1902, when five people took upon themselves the solemn vows of a follower of the Christ. The first Reformed Church in China was organized at Yochow City, February 15, 1903.

At a later date, another form of religious education was undertaken in the organization of a Y. P. S. C. E., which has been used as a means of training the members of the churches in the two Stations.

The work of our Mission was not confined to the city. Itinerating trips were undertaken by the Evangelist and his helpers. At first these trips were both difficult and dangerous. The writer remembers an experience of Rev. William

A. Reimert in the earlier days of his work. He entered a small Chinese city, the first foreigner to do so. The mob, frightened at the sight of the "foreign devil," rushed to kill him. Backing him into the frail shed of a blacksmith, one of his guards stood before him, sword in hand, while the other rushed to the local official for help. In the midst of cries of "kill the foreign devil," the missionary stood helpless. Just in the nick of time the local guard ran to the rescue and Mr. Reimert was spared for a few more years in the service of his Master.

The Yochow Field out-station chapels are found in Hwayung, Mehshanpu, Chenlingki, Linsiang, Niehkiashih, Yanglowsze, Yunki, Taolin, Hochiafang, Djungfang, Gankeo and Sintsiang.

Because of conditions in China, most of the evangelistic work for men and women must be conducted separately. In the early days of the work, men and women occupied separate parts of the church while attending religious services. It was found necessary to commission women missionary evangelists to conduct separate work for women. Inquirers' classes for men and women are usually held separately. While conditions have been gradually changing, the division into men's and women's work is still necessary.

Both our men and women evangelists found their teaching work most difficult because of the appalling ignorance of most of the people who

entered the inquirers' classes. On the part of the men, efforts were made to remedy this through night schools, sometimes conducted by the evangelist, more often by Christian students in our Mission Schools. As the women could not attend night schools, early educational attempts were made in connection with the women's evangelistic work. Later this work grew into the religious training and educational work now conducted by the large Women's School at Yochow City and the Esther Shuey Snyder Memorial School at Shenchowfu. In fact, our China Mission has always entered actively into the campaign to drive out illiteracy from the Christian Church in China, not only attempting the hopeless task of teaching the two thousand five hundred characters needed to read the New Testament, but later joining in the attempt to teach the use of the new Phonetic System, a system devised by the Chinese for the Chinese.

In 1900, Rev. Frederick Cromer joined the Mission, but was compelled to resign, because of eye trouble, a year later. Rev. and Mrs. William A. Reimert joined in the Evangelistic work in 1902, and in 1905 Rev. and Mrs. Paul E. Keller. During 1907 and 1908 Miss Carrie J. Dreibelbies conducted women's evangelistic work. From 1913 to 1920 Rev. F. Karl Heinrichsohn conducted the men's evangelistic work at Yochow. In 1914 Miss Helen B. Ammerman joined the

Mission and later took up the women's evangelistic work in which she is now serving. Associated with her in this work in the Yochow field is Miss F. Mildred Bailey who entered the work in 1923. The men's evangelistic work in this field is being conducted at present by Rev. Sterling W. Whitener (1919) and Rev. Jesse B. Yaukey (1922).

Shenchow Station

Dr. and Mrs. William Kelly opened the evangelistic work in 1902 and continued this work in our Mission from 1904 to 1907. In 1907 Rev. Irving G. Boydstun entered our evangelistic work in this Station, but was compelled to return to America in 1908 because of the health of Mrs. Boydstun. While on the field Mr. Boydstun had been severely poisoned by malaria, of which disease he died in the spring of 1909. In 1908 Rev. F. K. Heinrichsohn took charge of the evangelistic work in Shenchowfu and was transferred to the same work at Yochow in 1913. At present the evangelistic work in the Shenchow Station is conducted by Rev. Ward Hartman, (1911), Miss Minerva S. Weil, (1914), Rev. George R. Snyder, (1919), Rev. Louis C. Bysted, (1922), and Miss Alma M. Iske, (1924).

The evangelistic work in the Shenchow Station is conducted exactly the same as that of the Yochow Station. But the distances in the Shen-

chow field are much greater, and the land more mountainous, making the itinerating trips longer and more difficult. Roads are only narrow paths and usually in a very bad condition, thus making tiresome journeys. It is not uncommon for an evangelist to be out from three weeks to a month on a trip, and yet cover only half the territory in which our Mission works. This makes the supervision of the work very difficult and the Chinese evangelists have been thrown upon their own resources most of the time and given every opportunity to show originality and personal ability.

As we have never yet been able to train or otherwise secure sufficient Chinese evangelists to man all the chapels which should have been opened, a circuit system has been adopted to meet the need. A room or small house was rented to be used as a preaching place in each village where work was opened. A traveling evangelist was given a regular route through a district, stopping at each place to preach, to teach catechetical classes, and, in short, to spread the gospel message throughout that whole district. The evangelist would work on his circuit from three to four weeks and then spend a week at his home. In time, the preaching places will be developed into chapels and these in turn into self-sustaining churches.

The problem of stewardship was early faced by the Mission, many of our church members are

very poor and it was hard for them to understand that they must help to bear the financial burdens of the Chinese church. In 1913 or 1914 the Shenchow church conducted its first every member canvass. Wrapping paper taken from magazines was first used to make envelopes. A weekly and a monthly envelope were prepared. On the weekly envelope was written "outside" and "inside." The money subscribed for "inside" has been and is used locally to pay the coal oil, janitor, etc. Later a third item, "pastor's salary" was added. "Outside" funds are used for the support of the chapel at Wusuh. Evangelist's salary, janitor, coal oil, etc., are all paid from this fund. Even the school building used by the Wushuh Lower Primary School was also paid from this fund. The monthly envelope is used for the "poor fund." Old, helpless, blind, poor men and women of Shenchowfu are being helped continually through this fund. With but few exceptions, the recipients of this fund are not church members nor are they related to church members.

In the Shenchow field, out-station chapels have been opened at Wusuh, Luki, Danchi and Matii, and preaching places at Hsichi, Gaitii, and Laingshuiging.

Yungsui

The out-station at Yungsui deserves special

notice. There are many aboriginal tribes, the Miao, in Western Hunan. Most of these tribes still use their own language. The general attitude of the Chinese toward them is simply that they are unworthy of notice. Our Mission felt that work must be done among them. In 1919 the Board authorized Rev. Ward Hartman to open work in the Miao districts. Owing to the shortage of Missionary Evangelists and later to the famine of 1921-22, Mr. Hartman was unable to open the work before the autumn of 1922. Since that time Rev. and Mrs. Hartman and their children have been conducting this work from Yungsui as a center. Two chapels have been built in this city, one for Chinese and one for Miao. A church has been organized and the other forms of work, as outlined above, conducted. A splendid beginning has been made and the outlook for the future is bright.

Union Movements

Hunan Union Theological School

Immediately upon the opening of the evangelistic work, the need for trained evangelists became imperative. At first this need was met by the Missionary himself teaching and training promising church members who had sufficient education for this work. But the evangelistic missionary is too busy a man to continue such work permanently, hence the need of an Evan-

gelist Training School became very urgent. This need was met by the uniting of four Missions in founding the Hunan Union Theological School in Changsha, Hunan. The co-operating Missions are the Wesleyan Methodist, Evangelical, Presbyterian in United States and Reformed Church in United States. Property has been purchased and the necessary buildings erected. Up to the present time, evangelist training courses have been conducted. It is planned to give full theological courses for college graduates in the future. Rev. Paul E. Keller was appointed as our representative in this school in 1916 and has assisted in this work from that year until his furlough in 1919, and also since 1922.

Church of Christ in China

As the evangelistic work expanded, the need for a larger church organization became apparent. Accordingly the Hunan classis of the Eastern Synod of the Reformed Church in the United States was organized with three congregations, viz.—Yochow City, Lakeside and Shenchowfu. But the feeling, that the denominations which divide Protestantism in America and Europe should not be perpetuated in China, was practically unanimous in our Mission. The first step toward church union was taken in 1915, when Eastern Synod was petitioned to dissolve Hunan classis and permit our Mission to join with the

Presbyterians in organizing the Northern Presbytery of Hunan. This step was taken after a full understanding with the Presbyterians that it was only a step in a still larger union movement hoped for in the future. This larger movement came when the Congregational Church in China (both British and American in origin) joined with the Presbyterian Church of Christ in China (English and Scotch Presbyterian, American Presbyterian bodies, Reformed in America and in the United States) to organize the Church of Christ in China. Plans are on foot to conclude the final organization of the General Assembly of this Church in the immediate future. Our Presbytery of Northern Hunan did not wait for this final and complete organization, but in July, 1924, joined with the Presbytery of Hupeh (Church of Christ) to form the Liang Hu Synod of the Church of Christ in China.

Boys' School Work

Why Boys' Schools?

The Missionaries to China early established Boys' Schools chiefly for the following reasons: (1) to meet the need for schools of high standard that are patterned after the American and European plan, (2) to train helpers, evangelists, teachers and preachers, and (3) to educate the children of our Christian Church in the midst of a Christian environment.

Huping Christian College

Huping Christian College had its beginning when Dr. Hoy organized the Seek New Learning School in Yochow City. The Chinese youth, eager for the new Western knowledge, crowded every available space in the school. When Rev. William A. Reimert arrived in 1902, he assisted in this school work. In 1906 Rev. J. Frank Bucher and Mr. Horace R. Lequear were sent out to help in this work. In February, 1907, the school was moved to the new site four miles from Yochow City on the Tungting Lake and the name changed to the Lakeside Schools. At first a Preparatory School of three years and an Academy of four years were opened and plans laid for a full college course of four years. To assist the students to master the English language an English Literary Society was organized which met every Saturday morning. Courses of study were prepared after the models found in our American schools and colleges.

As a means of spreading the teachings of Jesus Christ among the students, Bible was taught as a part of the regular curricula, a Sunday School was organized and the students trained as teachers, and a student Y. M. C. A. was organized which conducted voluntary Bible study courses. When the number of Christian students became sufficient, a church organization was effected, as noted above.

In its earlier history, Lakeside was badly handicapped by the lack of Missionary teachers, and by sickness among them. Although Dr. Hoy and his colleagues struggled heroically against these handicaps, it was inevitable that the earlier graduates of the college received a much abbreviated course, and that the reputation of the school suffered. Later the faculty was enlarged and the courses brought up to the standard. Rev. Edwin A. Beck was transferred from Shenchowfu to Lakeside in 1910, and Rev. William A. Reimert in 1913. In 1920 the name of the school was changed from Lakeside Schools to Huping Christian College. The number of students has very greatly increased, the dormitories being filled to their capacity.

Huping Christian College is making a name for itself by the splendid work that it is doing in student self-help work. A number of students in the schools are helped by school funds, and some of them by funds sent from America. The easy way to give this help is to hand the money to the student or at least give him free tuition and board. But it was found that such a method did not lend itself to the upbuilding of character and a better method was needed. Gradually plans are being worked out to enable the student to earn this money for himself by some form of work, whether in janitors' work, or in the agricultural gardens, or in the library or administration de-

partments. Many students have been helped both to an education and to self-respecting manhood.

The need for Primary Schools to prepare students to enter our institutions led to the organization of Day Schools in Yochow City, and in a number of the villages throughout the Yochow field. Mr. Reimert was very successful in organizing and directing this work. Since his death this work has been conducted very capably by Rev. Edwin A. Beck. At the present time there are nine Higher Primary and nine Lower Primary Schools in the Yochow Station.

Other workers not mentioned above who have ably assisted in the building up of a greater Huping are Dr. J. Albert Beam (1902), Rev. J. W. Owen (1916), Mr. George W. Bachman (1917), Mr. T. Edmund Winter (1920-1923), Rev. Hesser C. Ruhl (1922), Mr. James A. Laubach (1922-1923), Mr. Richard M. Tisinger (1924), Rev. Paul V. Taylor (1924), Rev. Chester B. Alspach (1925), and Mr. A. Bertram Davis (1925).

Eastview Schools

When Dr. William Kelly began independent work in Shenchowfu, he found a small private school in the neighborhood of our present mission site conducted by a Confucian scholar named Ho, Mr. Bao-shan Ho. Dr. Kelly made an agreement with Mr. Ho and brought the school under the

care of his mission. When the work conducted by him was taken over into our Mission the school came with it. In 1906 Rev. Edwin A. Beck was sent from America to take charge of this school and he re-organized it in 1907 under the name of Anglo-Chinese School. For the first few years Mr. Beck was greatly handicapped in his work by lack of qualified teachers, political unrest, and other causes. The schools could be kept open only four or five months at a time. Owing to the shortage of teachers in the Lakeside Schools, Mr. Beck was transferred to that school in the autumn of 1910, and in the following spring Mr. Bucher (about to return from sick furlough in America) was transferred to the Shenchow Boys' School. During the interval while there was no Boys' School worker in Shenchowfu, Rev. F. K. Heinrichsohn ably conducted a day school. Arriving in Shenchowfu, Mr. Bucher continued this day school until the Revolution of October 10, 1911, once more resulted in all the missionaries being called out of their Stations by the American Government. In February, 1913, the school was again reopened and we have been fortunate in being able to keep our schools open full time each year.

In October, 1911, the name of the school was changed to Djao-Yang Hsioh-hsiao, literally, the school which faces the (rising) sun. It gets its name from the fact that the school property ad-

joins the Djao-yang-men or East Gate of the city wall. The work and policy of the Eastview Schools is very much the same as that of Huping Christian College. A slight difference is found in the fact that the Eastview Schools have been associated with the Hunan Christian Educational Association since its organization, and in common with the members of that association have conformed as closely as possible to the Government school curricula.

In 1914, Mr. Karl H. Beck was appointed to the Eastview Schools, in 1920, Mr. Clarence E. Heffelfinger and in 1922, Mr. E. B. Yost (short term). For some years Mr. Beck has been building up a splendid day school system and is now working on an agricultural course especially designed to train Christian teachers for rural schools and thus spread both a knowledge of the best agricultural methods and the Gospel of Jesus Christ in the farming communities.

At present the Eastview Schools comprise one Senior High School, one Junior High School, one Higher Primary School and ten Lower Primary Schools. During recent years these Lower Primary Schools have been interfered with very greatly because of the prevalence of bandits in the rural districts of the Shenchow field.

Girls' Schools

Before the Christian Missionaries went to

China, education for girls and women was very rare. The Missionaries, feeling the injustice of such a state of ignorance among the womanhood of China, and likewise wishing to train lady teachers and evangelists to conduct the special evangelistic women's work, early opened schools for girls.

Ziemer Memorial Girls' School

Girls' school work was opened in Yochow City, in December, 1902. Miss S. Emma Ziemer was the first principal. In 1903 Miss Christine Reifsneider joined Miss Ziemer in this work and in 1906 Miss Anna C. Kanne. In 1913 Miss Gertrude B. Hoy was appointed to the school, becoming its principal a few years later, a position which she now fills. Miss Marion P. Firor taught here from 1916 to 1921, after which she took up the study of medicine and will soon enter upon medical work in the Mission. Miss Ina V. Long served as a short term teacher from 1923 to 1925. Other teachers serving in this Girls' School at present are Miss Irma R. Ohl (1923) and Miss Edna F. Detweiler (1925).

The curricula of the Girls' Schools are those prepared by the Hunan Christian Educational Association, and the students take examinations prepared by their committees. A place is given to the more feminine accomplishments such as cross-stitch, embroidery, etc. The work is

thoroughly well done and our schools have made great advance.

From the very beginning, a decided stand was taken against the hideous Chinese custom of foot-binding. Students with bound feet were compelled to unbind them before they were permitted to enter the school and those with unbound feet were forbidden to bind them.

A very important phase of the work was the introduction of games, calisthenics, folk dances, and the like. To one who knows the China of the past, there can be no more inspiring sight than a group of happy Chinese girl students playing and running, with unbroken feet, on our school grounds.

Through Sunday School, Y. P. S. C. E. or Y. W. C. A., church and classroom, the students have been instructed in the Gospel. We do not hesitate to say that by far the highest types of womanhood that we have seen in China are the Christian graduates of Mission Girls' Schools.

At the present time the Ziemer Memorial Girls' School consists of one Junior High School, one Higher Primary School, four Lower Primary Schools, and one Kindergarten.

The Shenchow Girls' School

The Shenchow Girls' School was opened in December, 1906, by Miss Christine Reifsneider and Miss Rose A. Spangler. In 1910 Miss

Rebecca N. Messimer joined its staff and has been serving as principal of the school since 1911. In 1911 Miss Meta M. Bridenbaugh was appointed to this work, in which she served until her marriage to Mr. Karl H. Beck. Miss Messimer's colleagues at present are Miss Esther I. Sellemeyer (1917) and Miss Erna Flatter (1922).

The Girls' Schools at Yochow City and Shenchowfu, by joint action, adopted the same policy. Both use the curricula of the Hunan Christian Educational Association. Both use the same general methods of teaching the truths of the Gospel and both are developing the same high type of Christian womanhood. Therefore there is no need to repeat here the description given above.

The Shenchow Girls' School has not had quite so much of a problem arising from footbinding. That nerve-racking deformity is rarely seen among the natives of the Shenchow district and I know of no cases in which it is being practiced now. In fact, I have never heard in the Shenchow field the screams and cries of little girls which accompany this slow, gradual, bone-breaking process. More difficult has it been to overcome parental prejudice and indifference toward the education of their daughters. That this has been done is shown by the fact that, until the new building more than doubled the capacity of

the school, the enrollment has been up to its full capacity. There is every reason to think that it is only a matter of time until the increased capacity will be more than taken up.

Medical Work

A Chinese scholar, and it is not necessary for him to be a very thorough scholar, can read a few books on medicine, add the title of i-seng (doctor) to his card, and, behold, he is a fully qualified physician. Apparently a surgeon does not need even such meagre preparation, and the sorrowful results of his work are seen on every hand. Under such conditions the early missionaries soon felt an urgent call to do medical work, and the records of that work are a golden page in the history of mission work in China.

Our Medical Work at Yochow City was opened by Dr. and Mrs. Dr. J. Albert Beam (1902), first in their home, then, in 1906, in the Franz Dispensary and, finally, in 1907, by the opening of the David Schneder Hoy Memorial Hospital. In Shenchowfu Dr. William Kelly opened a similar work, to which at first he could give only part time because of the close supervision needed in the erection of the five main buildings, two hospitals, two schools, and a church. The work in both stations was very sadly interrupted; at Yochow City because of the need of Missionary Surgeons, and at Shenchowfu, in addition to that

same reason, because of political unrest which caused the American Government to call out the Missionaries. Nevertheless the records of our Medical Work in both stations are full of beautiful pages telling of tuberculosis conquered, of operations that have brought renewed life to the patients, of wounded and sick soldiers who have been brought through weeks of pain to renewed health, of women in child-birth, almost dead because of the mistakes or inability of Chinese midwives, whose lives have been saved, sometimes with the living babe by their sides. A difficult work, usually misunderstood, often maligned. Through it all the doctors and nurses, Missionaries and Chinese, have gone about their healing mission, and in many ways their patients have shown their gratitude for the kindness done.

Side by side with the healing of bodies has gone the healing of souls. Evangelists daily preach the Gospel in Dispensary and Hospital. When possible, follow-up work has been done in city, village and country by the Evangelistic Department. More than one Christian owes his first knowledge of the Gospel to a visit to a dispensary or a sojourn in a hospital.

Missionaries not mentioned above who have worked in the medical work of Yochow Station are Dr. William F. Adams (1908) and Dr. John C. Stucki (1924), and nurses Grace R. Whitmore (1904), Bessie F. Miller (1904), Alice

E. Traub (1908), Mary E. Myers (1914), Sara E. Krick (1922) and Tasie M. Shaak (1919).

Additional medical workers in the Shenchow Station are Dr. Lewis R. Thompson (1913), Dr. Elmer S. Schmalzried (loaned to our station by the Evangelical Mission for the fall and winter of 1921-22), Dr. William M. Ankeney (1922) and nurses Edyth N. Brightbill (1907), Ruth E. Hahn (1910), Elizabeth J. Miller (1914), A. Katharine Zierdt (1920) and Ruth A. Henneberger (1925).

What of the Future?

May we foretell the future by the past? Missionaries do not like to be called heroes. They do not feel that they were cast in a heroic mould. They do feel that they are doing in the foreign field the same work that every pastor, every church school worker, every Christian doctor, nurse or school teacher, is doing in the home land. Nevertheless the path that we have trod is marked by the graves of those who have given their lives for the work: Reimert, Boydstun, Ziemer, Snyder, Winter and Laubach. And there are the graves of others, little ones, whose lives have been sacrificed to the hardships of the work. The sowing of the seed has already produced fruits unto the salvation of loving Sons of our Father, God. The seed will not be lost. Today China is covered with a black cloud, but every cloud has a

silver lining. Many of the people are enraged, partly by the mistakes of the Western Nations, but chiefly by a consuming Nationalistic spirit, and these are turning upon their best friends and causing the missionaries to give up their work for a season. But God's loving face is still smiling and the cloud will dissolve as the mist before the morning sun. And then with a greater hope, a greater faith, a far greater opportunity, and chastened by a bitter experience, the heralds of the Cross will again proclaim their message of the love and healing of the Prince of Peace.

REV. CALVIN K. STAUDT, PH. D.

MRS. IDA DONGES STAUDT

Our First Missionaries to Mesopotamia, 1924.

THE WORK IN BAGHDAD

Rev. Calvin K. Staudt, Ph.D.,
Principal, American School for Boys,
Baghdad, Iraq.

One of the greatest fields for missionary work, at present, is Baghdad. It is the time of opportunity for this city. Baghdad is the capital of the newly created state of Iraq. It is situated on the Tigris and has an estimated population of nearly 300,000 souls. It is an old city which was founded by Monsour, the second century after the death of Mohammed. It was the seat of the Abbaside Caliphate and for a long time the intellectual center of the world. The Golden Age was in the time of Haroun el-Rashid; and the city has become widely known through the tales of the "Arabian Nights."

After the decline of the Abbaside dynasty the city remained isolated for a thousand years in the heart of Asia. It had few connections with the outside world until after the World War. Then it suddenly changed from a hermit city and became a world center. Today Baghdad is along the highroad of travel and commerce, standing on one of the cross-roads of the world. In this city the East and the West meet; and the impact of the

West upon the life of the city is obvious and highly significant. The Overland Desert Route, the prospective air-route from Bombay to London *via* Baghdad and the proposed railway from Baghdad to the Mediterranean, are making Baghdad a near neighbor to Europe. Moreover, the archaeological interests in Iraq, the great irrigation schemes, the development of the oil fields and the opening up of new trade routes—all are destined to make Baghdad great and important. The city is in the throes of awakening and great changes are taking place in ways of living and in men's minds. These two things, especially the latter, make the ancient city of the Abbasides a fertile field, today, for the missionary enterprise.

Into this city the United Mission in Mesopotamia has lately come and has opened an aggressive missionary work. The Reformed Church in the United States is a part of the Joint Mission—the other bodies, the Presbyterian Church in the United States and the Reformed Church in America. The formal organization of the Joint Committee of the three Boards of Foreign Missions of these Churches took place in New York City on November 8th, 1923; and this date marks the beginning of the Mission in Iraq—Iraq being the official name of the new nation of Mesopotamia. On the field, the United Mission of Mesopotamia met and organized in the city of Baghdad, on April 10, 1924. Dr. and Mrs.

Calvin K. Staudt were the first missionaries to go out from the Reformed Church in the United States into Mesopotamia and into the Moslem World. They received their commission from the Board of Foreign Missions, September 11th, 1923, and were appointed to open educational work in Baghdad. They arrived on the field, March 28, 1924, just two weeks before the first Mission meeting; and they helped in framing the constitution and in laying the foundation of an aggressive missionary work.

Upon our arrival in Baghdad we found Dr. and Mrs. James Cantine already living here. They had been transferred from the Arabian Mission to this city. Because of the ill health of Mrs. Cantine they were obliged to return to America in the Spring of 1925. Dr. Cantine had devoted himself to evangelistic work. He opened a book-shop in his house where Christian literature was sold and personal work done. In the fall of the same year Rev. F. J. Barny came from the Arabian Mission to continue the work started by Dr. Cantine.

The nature of this work is along the line which is being followed, more or less, in many Moslem lands. It is to get Christian literature, especially controversial literature, into the hands of Moslems; and in this way set forth the claims of the Christian religion, either to satisfy the spiritual hunger of those who find no spiritual food any

longer in their religions or to provoke discussions to the end that the truth may be seen and accepted. This work is at present carried on in the American Mission Book Shop, which is in charge of a native evangelist and directed by Mr. Barny.

Another worker who came from the Arabian Mission is Mrs. S. J. Thoms. She was asked to come as a loan for two or three years for educational work for girls in Baghdad. She opened, in the Fall of 1925, a small Primary School, modelling her school on the order of the government schools, in the hope that Moslem girls would flock to her. She employs three teachers and has between fifty and sixty pupils. Girls of the different religions and nationalities attend the school.

Mention should also be made at this point of the appointment of Rev. and Mrs. Edwin Warner Lentz, Jr., of our Reformed Church, for work in Mesopotamia. They were to live in Baghdad, and everything was in readiness for their arrival when the startling news came of the death of Mr. Lentz. He died instantly in a motor accident, October 22, 1925, on the Mount of Olives in the City of Jerusalem. One can easily imagine what his life and labors would have meant for Baghdad. Mrs. Lentz, however, continued her journey, remained in Baghdad during the winter, returned to America for six months and has come back to take up the work of a missionary.

In addition to the particular work in which each missionary is engaged, the Baghdad station either oversees or directs or helps to finance various institutions. The Assyrian refugees received financial aid for a school and church. They have a school of 150 pupils and a church of about 500 members. These people had to flee during the War from Urumia, Persia and thousands of them are living in colonies in and around Baghdad. This work is in charge of Rabbi Pere Mirza, one of the most consecrated and capable pastors one may find any where. An occasional service is also held for the Armenian Protestants who reside in the Gilani Refuge Camp. The Protestant Indians who are in Baghdad hold preaching services at a few places. The missionaries of the United Mission often preach for them and regularly administer the communion.

There is in Baghdad also a Protestant Arabic-speaking congregation, which is without a pastor and a church. The nucleus of this congregation goes back to pre-war times; and this number has been swelled by an influx of people from Syria and the Arabic-speaking part of Turkey. It is possible to have an Arabic congregation of 200 members. For a time the congregation worshipped in the court of our house, where a flourishing Sunday School was also started. When winter came it was impossible to continue the services in the open and the congregation had

to withdraw to less desirable quarters. The Mission has decided to build a church in Baghdad and $20,000 is being raised in America for that purpose. Bishop Gwynne, of Cairo and Khartum, who was in Baghdad lately and who saw things with a prophetic eye, said: "Baghdad needs, not a church, but a cathedral—a cathedral with chapels for the English, the Indians, the Arabs, the Assyrians and the Armenians."

The most interesting and, perhaps, the most telling work done in Baghdad by the United Mission is the educational work. This may be of special interest to the readers of this article in more than one way. It is a record of what has been accomplished in a new Mission by those who were sent out from the Reformed Church in the United States. Baghdad is an open field for direct evangelism, but it lends itself far better to that indirect evangelism which is done through Christian education. The opportunities for Christian or religious education in this city are unlimited, and this is possible because of the general desire for education. One may call, without undue exaggeration, the desire for education in Baghdad a passion. Many schools have been opened since the World War by the Iraq Government with the aid of British advisors, and these are all filled. Night schools have also been opened, and in these schools one sometimes can see father and son sit side by side on the same bench,

both beginning their education. Moreover, the people of Baghdad are keen for our Western type of education: they ask for it and flock to it wherever it is given. One hundred and fifty boys from Iraq are in the American University of Beirut, and some are studying in Europe or America.

Another reason why Christian education in Baghdad is so important at present is the fact that the growing generation is losing its hold on religious realities. "Young men are growing up into crass and material forms of atheism." This is especially true of the effendi class, whether they are Jews, Moslems or Oriental Christians. Western ideas come in chunks and are not always properly assimilated nor rightly interpreted. Baghdad has an excellent bookshop—the finest and greatest collection of English books, it is said, east of Berlin. These books are read by the people of Baghdad, especially the agnostic literature of the eighteenth century. The word "science," too, is constantly on the lips of the people. A young sheikh, who was in the habit of calling upon me often to talk upon the great things of life, used to say what a host of other men of his type are saying, "I am no longer religious: I am just like Huxley or Spencer—*scientific.*" There are "Scientific Clubs" in the city, one among the Moslems, one among the Jews and another among the Christians. I attended a public meeting one

time to which I was invited and was deeply impressed with the desire and enthusiasm which these young men have for the truth; but I also had pangs of sorrow when I realized the erroneous conception which they have of religion and its value. These men revolt against the religious tenets of the communities in which they were born, and the whole trouble lies in the fact that they have not had a truly balanced education, which of necessity must be religious and take recognition of religious values.

Sensing this situation the Mission, at its first meeting, decided to open schools in Baghdad—a girls' school in the Fall of 1924 and a boys' school in the Fall of 1925. A resolution was also passed requesting the Joint Committee in New York City to purchase the property of the Church Missionary Society along the river south of the city; but finding that the adjoining lots could not be secured for future expansion, the project was finally dropped.

A small school for girls was opened by Mrs. Staudt, in the Fall of 1924, in the living quarters of her home. Only older girls and girls of advanced standing were admitted. Forty girls were received and then the door was rigorously closed upon a long waiting list. The first one to apply for admission was a Moslem. A devotional service of prayer, Christian hymns and responses, followed by a Bible study period, was held every

morning. This school, which had opened the door for the advanced education of the girls in Baghdad, was closed the following year, both to the sorrow of the girls and their parents and the people of Baghdad in general. The girls, however, kept together and formed a Society or Club in order to advance themselves intellectually and spiritually and for the purpose of doing some service work.

The Society, under careful leadership and direction, meets regularly for half a day every week. The meetings are always opened with devotions and a heart-to-heart talk from Mrs. Staudt. Business is dispatched with in accordance with parliamentary rules and the offices are distributed among the various religions and races, for it is a Society made up of Jews, Moslems and Christians. In the Club meetings the girls have been studying English Literature and History; and this year they have prevailed upon our two American women teachers to tutor them in the same subjects that are being taught to the Senior Class of the Boys' High School, with the idea of taking the same examinations.

The service work undertaken by the Society is to provide clothing, books and tuition for poor girls so as to enable them to go to school. In this way four Moslem girls, two Jewish girls, two Assyrian refugees, and two Armenian refugees have the privilege of receiving an education. The

girls are also giving a helping hand in one of the health centers; they have even undertaken the editing of a monthly journal in order to let others know about them and their work. This piece of missionary work done among these girls is far-reaching and spreading. These girls, who represent the best families in Baghdad, are becoming the leaders in their communities; and the ideas they have imbibed and the Christian teaching they have received are being transmitted to an ever widening circle. Each girl has found a center outside of self and is a bearer of life and light and a giver of truth.

Still more important and significant is the opening of the American School for Boys. The date of the opening of this school is September 14th, 1925—a date which may become important in the history of the Mission. A permit to open such a school was secured from the Iraq Government. The permit is for a school of primary, elementary and secondary education, including also Kindergarten and College Freshman. Full freedom is given to teach the Bible and make it obligatory and no restrictions are put upon religious exercises in the school. This is a privilege which has been highly cherished and since the opening of the school every student has been required to study the Bible and attend prayers daily.

The School is divided into a Primary School and a High School, and both are under the same

direction. Both Schools were conducted the first year in the same building—which is also our residence, with a monthly enrollment of 174, of which 110 were in the Secondary or High School and 64 in the Primary School. The second year the school was enlarged and another building secured for the Primary School. Within two weeks after the opening of the school the enrollment had gone up to 250, of which 150 are in the High School and 100 in the Primary School. No accurate record has been kept of boys who were turned away, but the number is certainly more than a hundred. All grades, including the highest class in High School, were conducted from the beginning; and no class is allowed to have an enrollment above twenty-five.

A rather high tuition fee is asked and this is collected from all except eight students who have scholarships. This works a hardship on some poor boys who are worthy of an education. The money collected through tuition fees virtually pays for the teaching force. The languages used for instruction in the school are English and Arabic. Arabic is the basis in the lower forms while English is entirely used in the upper classes. It is this emphasis upon English which has helped to make the American School for Boys so popular in the city. Besides, there is a carefully worked-out and progressive curriculum, which is appealing and which meets the needs of the day; to

which we should also add the emphasis upon character building, clearly recognized by both students and parents. Twelve persons are teaching in the school. Three are from the American University of Beirut and were students of mine while teaching in the University. Four are Americans, being Mrs. Staudt and myself, and Dr. Emma Tucker and Miss Myrtle King. These two ladies taught a year in our schools in Sendai, Japan; and, as they are teaching their way around the world, they were willing to give a year to our Boys' School in Baghdad. The other teachers received their training in Mission Schools, either in Syria or Turkey. All these teachers work for salaries which are far below what is being paid in government schools, despite the fact that they have to work harder.

Many races and religions study, play and pray together in the American School for Boys, and this is the only school in Baghdad in which this is done. To bring diversive and antagonistic religions together in one school where these barriers are being broken down is of itself a great piece of service work, and if nothing else of greater consequence would or could be done, this of itself would justify the existence of such a school. To establish bonds of friendship and good will instead of hatred is, indeed, a great piece of missionary work. In China and Japan this problem does not so vigorously present itself as in

the Near East, where a large part of the missionary work is to break down the racial and religious barriers that are so high and menacing. This, we believe, is being done, in our school, in a most telling and effective way.

The students who make up our school are Bedouins, Kurds, Arabs, Turks, Syrians, Assyrians, Armenians, Russians, Persians, Indians, Greeks, Portuguese, Anglo-Indian and Anglo-Iraqi. According to their religions they are Sunni Moslems, Shiah Moslems, Jews, Greek Orthodox, Armenian Orthodox, Jacobite, Nestorian, Protestant, Chaldean, Syrian Catholic, Armenian Catholic, Roman Catholic. There are in the school 48 Moslems, 56 Jews, and 24 Protestants; the rest are divided among the Oriental Christians and Catholic bodies.

Some of the students have come from a great distance and all are an interesting group. We have the son of the Armenian Patriarch of Iraq, the grandson of the Chief Rabbi of the Jewish community of Baghdad, the son of a Nestorian Archdeacon. We have Jews who have come from Teheran and Hamadan, Persia. Among Moslems, we have the nephew of the aide-de-camp to King Faisal; the son of the political attachè to the High Commissioner; the two sons of the sheikh of the Dulaim tribe, a sheikh of 100,000 souls and a member of the Iraq parliament. The Nawabs, once famous rulers in India, are repre-

sented in the school by three sons, and an application has just been made to admit another son. The name Galani is also on our roll—he being a descendant of the greatest commentator of the Koran, whose tomb is annually visited here in Baghdad by thousands of pilgrims from all over the Moslem world. Seven Shiah Moslems come daily from the sacred city of Kadhemain, and two have ventured from, and are the pioneers of the more fanatic sacred city of Kerbela, where Hussein and Hassan are buried. Two more had come from this city, but they were forced to withdraw. Other Moslems in the school have come from India, Syria, Persia and from such places as Nasariyeh, Khanaqin Kifri, Ramada. Eight of our students are Sayyids, direct descendants of Mohammed, their Prophet.

It is significant that a class was able to graduate at the end of the first year of the existence of the school. This was made possible because a group of older boys were tutored the year before in what was known as the Protestant School. Nine young men graduated from High School. A baccalaureate sermon was preached on the motto of the school, taken from the Book of Genesis: "I will bless thee . . . and be thou a blessing." At the time of the Commencement a Russian orchestra played, six of the graduates delivered orations, and a special poem for the occasion was written and read by Jamil Effendi Al Zahawi, a

great Arab poet, who was formerly a teacher in Constantinople and is now a member of the Senate of the Iraq Government. Though a Moslem he gave much praise to our school and the noble purpose that is ours in extending the blessings of knowledge in this land. Most significant are some of his lines, which have been translated as follows: "God has willed that you be an Institution for the propagation of knowledge. You have extended your kindness towards the offspring of Iraq and it remains for Iraq and its offspring to thank you . . . By the light you reveal you speak and this light is more luminous than that of the heavenly planets. . . We trust that you will advance in splendor and that your guidance will be everlasting. What generosity is this that the New World is bestowing upon the Old!" Among our distinguished guests were His Excellency Sir Henry Dobbs, the High Commissioner, Cabinet members or Ministers of State, consular officers, and not less than twenty members of the Parliament of Iraq.

The School is definitely Christian in its teaching and atmosphere, and the development of character is a matter of first concern. The value of religious education is duly recognized and religious teachings and Christian ideas are daily used for the purpose of character building and energizing life. True, the other schools of the city, including even the government schools, teach

religion and a sacred book; but this teaching is largely doctrinal—the creed and history of a religious sect—and its purpose is primarily to foster sectarian loyalty. It accentuates the religious divisions and is not based upon a knowledge of the psychology of religion.

The religious work in the American School for Boys is carried on through the Morning Assembly, with required attendance, through the curriculum Bible Study, through the School Brotherhood and through a Sunday evening service; but also through a Christian atmosphere which pervades the whole school and through personal attention given to individuals. At the morning assembly of the high school hymns are sung and a general prayer is always offered. Once a week I give an ethical or religious talk on some great text or saying, which is copied in a special notebook kept by the students. The students also have the privilege of listening, at least, once a week to some educator, missionary, journalist or tourist who happens to stop for a few days in the city. In the Primary School there is likewise an opening service of prayer and song. There is, at these services, an attitude of reverence and devotion.

All students study the Bible, both in the Primary and the Secondary School, whether they are Moslems, Jews or Christians, and most of the classes study the Life of Christ. Though there was an opposition the first year, on the part of the

Jews, to compulsory Bible study, yet this has all passed over and is now cheerfully accepted as a matter of fact. Parents as well as students have learned to trust us and they know that whatever we do is for the benefit of the latter. In these Bible Classes they learn to know the matchless character of Christ and His great teachings and begin, too, to understand that religion is life, a personal and ethical relationship between God and man.

The School Brotherhood is a religious organization among the students of the High School on the order of a College Y. M. C. A. The constitution and pledge is the same as that which was given by me to the Preparatory Brotherhood of the American University of Beirut. The pledge which is publicly taken reads: "I, ... in joining this Society express a desire to cultivate the spirit of brotherhood; and promise, through God's help, to try to lead a life pleasing to Christ who taught the idea of true brotherhood; and agree to take an active part in the various activities of the Society." Over half the students have signed the pledge, with others waiting to be admitted. Many of the Moslems and not a few Jews have become members of the Brotherhood. A devotional meeting with prayer, Scripture reading, hymns and a helpful talk is held every Friday after school, with an average attendance of ninety. The president is a Christian, the

vice-president a Druse, the secretary a Jew, and the treasurer a Moslem. On the committees are Moslems, Jews and Christians who work together in a friendly spirit, endeavoring to live out the spirit of brotherhood as Christ taught it.

A Sunday evening service is another significant feature connected with the school. This was started the first year primarily for the teachers of the school. The second year the hour was changed and it was designed for the students as well. A great interest has been shown in these meetings and the attendance has been good. The older students of the school come; as also a number of young men and women who have been educated in the Mission Schools of Syria, Palestine and Turkey. These young people have positions of trust and responsibility and are daily in touch with thousands of Moslems. It is a great piece of service work to minister to these fine young people who are in a strange land. Three or four times a year this group is entertained in our home.

There are two hundred and fifty boys in the American School for Boys in Baghdad and *that* many have been touched and are being touched for a better life, and some for a Christian life. It is only now and then that we receive a boy whose character we cannot change, and who, for the sake of the other boys, is obliged to leave. A Sayyid who was in our school last year was selected by

the Iraq Government for the Military Training School. He is no longer in our school, but he comes every Friday and attends the Brotherhood meeting. A Jewish boy who was forced to leave the school last year by his fanatic parents comes without fail every Sunday evening to the services. When parents bring their children to me, I sometimes ask them why they wanted their boys in our school; and the answer invariably received is, "Because you give them a good education and because you make them good." Others have testified that since their boys have come to our school their morals in the home have improved. Students have spoken of an energizing power which has come into their lives helping them to study better and live better. A few of the non-Christian boys have asked that a class be formed outside of school hours for definite instruction in the Christian religion.

To tell what our school is doing and the confidence which the public has in it, can best be illustrated by an incident. One day a teacher from the city schools called upon me. He was a Shiah Moslem. With him was a young man dressed in an Arab garb, with a green turban around his tarbush, which indicated that he was a Sayyid, a descendant of Mohammed. Having asked to see me alone, the teacher opened the interview by saying: "I want you to save a young man; this young man whom I have brought to you came to

me the other day from Kerbela. He can no longer accept the ideas of his fanatic, but sacred city; he has lost his hold on life and is not living the kind of life he should. Furthermore, he says that if he does not get help he will throw himself into the Tigris. I have brought him to you to receive him into your school, for I know your school can and will save him."

The school was full and already more than a hundred boys had been turned away. Shall I close my heart to this appeal? I said, "I shall receive him." A few days later the young man came to school, dressed in European clothes, looking like a student. He registered, got his books and was placed in a class. It was the day for the Brotherhood meeting. The young man came to the meeting, having been advised to do so by his new guardian. One of the teachers spoke on happiness and how it is attained. The young Sayyid listened attentively to all that was said and all that was done. He found his directions then and there; and the life which was divided, unhappy and wrong became united, happy and right. It was the spiritual birthday of a young man—a Sayyid from the holy city of Kerbela.

OUR MISSIONARIES

President Henry J. Christman, D.D.
Central Theological Seminary, Dayton, Ohio

It is a great thing to be a missionary. It is the spiritual greatness with which "the Son of Man is glorified." The position itself has meaning only so far as the service rendered springs from a life of spiritual richness. Nothing less can produce a real missionary.

It is a pleasure to introduce to the readers of this chapter the royal company of those who are, or have been, foreign missionaries of the Reformed Church in the United States though they are already the best known group in the Church. We ought to know them and know them as intimately as we can. The number has so enlarged that space forbids more than the briefest record of each. More should be written to set forth the life and work of these modern apostles in the Orient and the Near East. What has been written so ably, so modestly, and so well by Dr. J. P. Moore in his "Forty Years in Japan," should be thoughtfully read and appreciated by the Church. This early history of our work in the Orient reads like romance. It is centered about great personalities like Gring, Moore, Hoy,

Schneder, Oshikawa, and other great spirits like unto them. Later periods have also their great leaders and faithful workers whose lives should be written indelibly on the mind and the heart of the Church.

It is a matter of much satisfaction that the number of our foreign missionaries has so largely increased. It is remarkable that so many can be supported by the really small contributions for which the Reformed Church is asking of her members. In this we must not fail. The high character of the missionaries of the Reformed Church is frequently the subject of remark by those of other communions who know our work. These men and women are carefully selected for their moral and spiritual qualifications and their scholastic attainments. They are representatives of the various geographic sections of the Church and of her educational institutions. They represent the very heart of the Church at its best. They desire not our praise but the full consecration of our powers with theirs in the sublime enterprise of Christianizing Japan, China, Mesopotamia and ultimately the entire world.

The following is a list of missionaries of the Reformed Church in Japan, China and Mesopotamia. Rev. John H. Poorman, Assistant Secretary of the Board of Foreign Missions, has very kindly provided most of the accompanying data. So far as available, there are given the date of

arrival on the mission field, the birthplace, the educational institution or institutions attended in preparation and the type of work on the field.

MISSIONARIES IN JAPAN

1879 Rev. Ambrose D. Gring, Shrewsbury, Pa., Franklin and Marshall College, Yale Divinity School, Evangelistic. Resigned, 1889.

1879 Mrs. Hattie L. Gring *nee* McLean, Chambersburg, Pa.

1883 Rev. Jairus P. Moore, D.D., Perkasie, Pa., Franklin and Marshall College, Heidelberg Theological Seminary, Evangelistic and Educational. Retired, 1924.

1883 Mrs. Annie Moore *nee* Arnold, Lancaster, Pa. Died in hospital at Biltmore, N. C., December, 1910.

1913 Mrs. Anna D. Moore *nee* Thompson, Readington, N. J. Prior to her marriage to Dr. Moore, in February 1913, she was for 25 years a teacher of English in Ferris Seminary, Tokyo, under the Reformed Church in America. Died in Sendai, Japan, December 9, 1922.

1885 Rev. William E. Hoy, D.D., LL.D., Mifflinburg, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), Educational. Dr. and Mrs. Hoy transferred to the China Mission, 1899.

1886 Miss Mary B. Ault, Mechanicsburg, Pa., Keystone State Normal School, Educational. Married to Dr. William E. Hoy, in Japan, December 27, 1887.

1886 Miss Elizabeth R. Poorbaugh, Berlin, Pa., York High School, Educational. Resigned, 1893. Married to Rev. Cyrus Cort, D.D. Died, 1927.

1887 Rev. David B. Schneder, D.D., LL.D., Bowmansville, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), Educational.

1887 Mrs. Anna M. Schneder *nee* Schoenberger, Reading, Pa.

1888 Miss Emma F. Poorbaugh, Berlin, Pa., Berlin High School, Educational. Resigned, 1893.

1891 Miss Mary C. Hollowell, Chambersburg, Pa., Wilson College, Educational. Resigned, 1900.

1892 Rev. Henry K. Miller, D.D., Lebanon, Pa., Franklin and Marshall College, Union Theological Seminary, Evangelistic.

1898 Mrs. Sarah S. Miller *nee* Sprague, Hartford, Conn. Prior to her marriage on April 12, 1898, she was a member of the Protestant Episcopal Mission in Japan for 10 years.

1894 Miss Lena Zurfluh, Fraubrunnen, Switzerland, Heidelberg University, Educational. Resigned, 1909.

1894 Rev. Sylvanus S. Snyder, Columbiana, O., Wooster University, Heidelberg Theological Seminary, Evangelistic. Transferred to the China Mission, 1905.

1894 Mrs. M. Alice Snyder *nee* Souder, Landisburg, Pa.

1895 Rev. Christopher Noss, D.D., Huntington, Ind., Franklin and Marshall College, Theological Seminary (Lancaster), University of Berlin, Evangelistic.

1895 Mrs. Lura B. Noss *nee* Boyer, Aquashicola, Pa. Died in America, February 26, 1907.

1910 Mrs. Carolyn B. Noss *nee* Day, Westchester, Conn., Mt. Holyoke College.

1897 Rev. Paul L. Gerhard, Pd.D., New Holland, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), Educational.

1902 Mrs. L. Blanche Gerhard *nee* Ault, Littlestown, Pa., Allentown College for Women.

1897 Miss Lillie M. Rohrbaugh, Columbiana, O., Heidelberg College, Educational. Resigned, 1900.

1900 Rev. William E. Lampe, Ph.D., Frederick, Md., Princeton University, Theological Seminary (Lan-

caster), Evangelistic. Resigned, 1911. Secretary Laymen's Missionary Movement, and United Missionary and Stewardship Committee; Executive Secretary of the Executive Committee of General Synod.

1900 Mrs. Anna L. Lampe *nee* Thomas, Boonsboro, Md.

1900 Miss Sadie Lea Weidner, Hereford, Pa. Educational. Resigned, 1913.

1900 Miss Lucy M. Powell, Cochranton, Pa. Resigned, 1909.

1900 Rev. Allen K. Faust, Ph.D., Bernville, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), University of Pennsylvania, Educational.

1900 Mrs. Christine E. Faust *nee* Vollmer, Lancaster, Pa. Died in Japan, July 10, 1901.

1903 Mrs. Mary E. Faust *nee* Marden, Piermont, N. H., Keystone State Normal School.

1901 Miss B. Catherine Pifer, Paradise, Pa., Allentown College for Women, Evangelistic.

1902 Rev. J. Monroe Stick, Glenville, Pa., Ursinus College, Ursinus School of Theology, Business Administration. Resigned, 1909.

1902 Mrs. Estie P. Stick *nee* Fair, Glen Rock, Pa., Albright College.

1902 Rev. Herman H. Cook, New Knoxville, O., Mission House College, Mission House Theological Seminary, Evangelistic. Died in Tokyo, April 7, 1916.

1902 Mrs. Emma Cook *nee* Fledderjohann, New Knoxville, O.

1905 Rev. William G. Seiple, Ph.D., Allentown, Pa., Muhlenberg College, Franklin and Marshall College, Theological Seminary (Lancaster), Johns Hopkins University, Educational.

1905 Mrs. Florence I. Seiple *nee* Lehman, Baltimore, Md., Peabody Institute.

1905 Miss Mary E. Gerhard, New Holland, Pa., Hood College, Educational.

1905 Rev. Jesse F. Steiner, Millerstown, O., Heidelberg University, Heidelberg Theological Seminary, Educational. Resigned, 1913.

1905 Mrs. Ruth P. Steiner *nee* Schwartz, Tokyo, Japan, Syracuse University.

1906 Rev. Elmer H. Zaugg, Ph.D., Mt. Eaton, O., Heidelberg University, Heidelberg Theological Seminary, University of Chicago, Educational.

1906 Mrs. Nina Zaugg *nee* Cantieny, Lima, O.

1907 Miss Kate I. Hansen, Mus.B., Logan, Kansas, University of Kansas, Educational.

1907 Miss Lydia A. Lindsey, M.A., Cherryvale, Kansas, University of Kansas, Educational.

1909 Miss Clara Mosser, Myerstown, Pa., Reading High School, Educational. Resigned, 1911.

1909 Rev. Herbert H. Casselman, Fostoria, O., Heidelberg University, Heidelberg Theological Seminary, Business Administration. Resigned, 1914.

1909 Mrs. Ada Casselman *nee* Abbott, Old Fort, O.

1911 Rev. Carl D. Kriete, Ft. Wayne, Ind., Heidelberg University, Central Theological Seminary, Evangelistic.

1911 Mrs. Bess R. Kriete *nee* Martin, Tiffin, O., Heidelberg University.

1911 Miss Ollie A. Brick, Galion, O., Heidelberg University, Evangelistic. Resigned, 1922.

1911 Miss Margaret J. Leader, Saegerstown, Pa., Hood College, Educational. Resigned, 1916.

1911 Miss Anna Gertrude Schulz, near Dayton, O., Heidelberg University, Educational. Resigned, 1914.

1913 Rev. Ezra H. Guinther, New Winchester, O., Heidelberg University, McCormick Theological Seminary, Evangelistic and Business Administration. Resigned, 1926.

1913 Mrs. Ethel Guinther *nee* Tustison, near Bucyrus, O. Died at Tiffin, Ohio, August 23, 1922.

1923 Mrs. Anna B. Guinther *nee* Gabig, Chicago, Ill.
1914 Rev. Alfred Ankeney, Xenia, O., Heidelberg University, Central Theological Seminary, Union Theological Seminary, Evangelistic.
1923 Mrs. Anna Margaret Ankeney *nee* Schneder, Sendai, Japan, Oberlin College.
1915 Rev. Paul F. Schaffner, Hummelstown, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), Evangelistic. Died in hospital at Tokyo, Japan, March 29, 1925.
1915 Mrs. Sarah S. Schaffner *nee* Swords, Lancaster, Pa.
1916 Prof. F. B. Nicodemus, Forreston, Ill., University of Illinois, Educational.
1916 Mrs. Ella C. Nicodemus *nee* Neubauer, Highland, Ill.
1916 Miss Lola E. Lindsey, Coffeyville, Kan., University of Kansas, Educational, Short-term teacher.
1916 Miss Elsie Seymour, Cleveland, O., Western Reserve University, Educational, Short-term teacher.
1917 Prof. Oscar M. Stoudt, Quakertown, Pa., Franklin and Marshall College, Educational.
1917 Mrs. Alma M. Stoudt *nee* Rinker, Philadelphia, Pa.
1917 Mr. Isaac J. Fisher, Tehuacana, Texas, Heidelberg University, Business Administration. Resigned, 1923.
1918 Rev. Dewees F. Singley, Nuremburg, Pa., Ursinus College, Central Theological Seminary, Evangelistic. Resigned, 1925.
1918 Mrs. Ada Singley, *nee* Schlichter, Conshohocken, Pa., Ursinus College.
1918 Miss Mary E. Schneder, Sendai, Japan, Hood College, Mt. Holyoke College, Educational.
1918 Miss Mary A. Vornholt, Magley, Ind., Wisconsin State Normal School, Educational. Died in Sendai, Japan, March 2, 1920.
1919 Rev. Frank L. Fesperman, Salisbury, N. C., Catawba College, Central Theological Seminary, Evangelistic.
1919 Mrs. Maye Fesperman *nee* Fisher, Concord, N. C.,

Catawba College.

1919 Prof. Arthur D. Smith, M.A., Bedford, Pa., Franklin and Marshall College, Columbia University, Educational.

1921 Mrs. Ruth M. Smith *nee* Kuenzel, New Bremen, O., Oberlin Kindergarten Training School.

1919 Miss Rosina E. Black, Akron, O., Heidelberg University, Kennedy School of Missions, Educational. Resigned, 1921.

1919 Miss Elizabeth C. Zetty, Perkasie, Pa.. Allentown College for Women, Kennedy School of Missions, Educational. Resigned, 1922.

1920 Miss Catherine L. Nau, Canton, O., University of Pittsburgh, Educational, Short-term teacher.

1920 Rev. W. Carl Nugent, Altoona, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), Evangelistic.

1920 Mrs. Pearl A. Nugent *nee* Graul, Mt. Pleasant, Pa., Bucknell University.

1920 Rev. I. George Nace, Marburg, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), Evangelistic.

1920 Mrs. Mary R. Nace *nee* Keifer, Greenville, Pa., Hood College.

1921 Prof. George S. Noss, Sendai, Japan, Bowdoin College, Educational.

1921 Mrs. Marie M. Noss *nee* Geissinger, Stroudsburg, Pa.

1921 Miss Helen I. Weed, Mus.B., Iowa City, Ia., Univercity of Kansas, Educational.

1921 Miss Gertrude E. Pamperrien, Cleveland, Ohio, Business Administration. Resigned, 1926.

1921 Miss Alliene S. DeChant, Abilene, Kansas, Hood College, Educational, Short-term teacher.

1922 Rev. Gilbert W. Schroer, New Knoxville, O., Mission House College, Mission House Theological Seminary, Kennedy School of Missions, Evangelistic.

1922 Mrs. Cornelia L. Schroer *nee* Rodeheffer, St. Marys, O., Heidelberg University.

1922 Mr. Ralph L. Holland, Upper Lehigh, Pa., Franklin and Marshall College, Educational. Resigned, 1923.

1922 Miss L. Aurelia Bolliger, Wilkes-Barre, Pa., Heidelberg University, University of Wisconsin, Educational.

1923 Miss Mary V. Hoffheins, Martinsburg, W. Va., Hood College, Peabody Institute, Educational, Short-term teacher.

1924 Miss Louise V. Bolliger, Wilkes-Barre, Pa., University of Wisconsin, Educational. Died at Sendai, Japan, February 19, 1925.

1924 Prof. David D. Baker, Clyde, O., Heidelberg University, McCormick Theological Seminary, Educational.

1923 Miss Helen E. Otte, Piqua, O., Heidelberg University, Educational. Married to Prof. David D. Baker, 1925.

1924 Miss Edith H. Huesing, Lafayette, Ind., Purdue University, Educational.

1924 Miss Katherine B. DeChant, Harrisburg, Pa., Hood College, Educational.

1925 Miss Elizabeth Suess, Karlsruhe, Germany, University of Wisconsin, Educational.

1925 Prof. Francis W. Weida, Manhattan, Kans., Gambier College, Educational, Short-term teacher.

1926 Miss Henrietta S. Cook, Sendai, Japan, Heidelberg University, Educational.

1926 Miss Heloise L. Wilson, Osage City, Kans., Chicago Musical College, Educational, Short-term teacher.

1926 Mrs. Laura B. Swartz, Elimsport, Pa., Inter-State Commercial College (Reading, Pa.), Business Administration.

MISSIONARIES IN CHINA

1899 Rev. William E. Hoy, D.D., LL. D., Educational. Transferred from the Japan Mission Field. Died at sea, March 3, 1927.

1901 Mrs. Mary B. Hoy *nee* Ault, Keystone State Normal School, Industrial work for women.

1900 Rev. Frederick Cromer, Hagerstown, Md., Heidelberg University, Heidelberg Theological Seminary, Xenia Theological Seminary, Evangelistic. Resigned, 1902.

1902 J. Albert Beam, M.D., Fulton, Mich., Heidelberg College, Wooster College, College of Physicians and Surgeons, University of Illinois, Medical and Educational.

(Dr. Beam served as Assistant Secretary of the Board of Foreign Missions, 1909-1912, and as Professor of Biology in Heidelberg University, 1912-17 and 1920-23.)

1902 Mrs. Lillian E. Beam, M.D., *nee* Ebel, Chicago, Ill., Women's Medical College, Chicago, Medical.

1902 Rev. William A. Reimert, Klinesville, Pa., Ursinus College, Ursinus School of Theology, Evangelistic and Educational. Was killed by a bandit soldier at the East Gate of Huping Christian College, June 13, 1920.

1902 Mrs. Mary Reimert *nee* Snyder, Slatington, Pa.

1902 Miss S. Emma Ziemer, Reading, Pa., Reading High School, Educational. Drowned in Tung Ting Lake, December 23, 1913.

1903 Miss Christine Reifsneider, Altoona, Pa., State Normal School, West Chester, Pa., Educational. Resigned, 1908. Married to Rev. F. K. Heinrichsohn.

1904 Miss Grace R. Whitmore, Bedford Co., Pa., Woman's College, Frederick, Md., West Philadelphia Hospital, Medical. Resigned, 1908.

1904 Rev. William Kelly, M.D., Richmond, Mo., Trinity University (Texas), Medical School, University of Nashville. Medical. Resigned, 1913.

1904 Mrs. Grace M. Kelly *nee* Hill, Coleraine, Ireland.

1904 Miss Bessie F. Miller, Bareville, Pa., Samaritan Hospital, Philadelphia, Medical. Resigned, 1905.

1905 Rev. Paul E. Keller, Philadelphia, Pa., Calvin College, Ursinus School of Theology, Evangelistic and Educational.

1905 Mrs. Elfrieda L. Keller *nee* Ebbinghaus, McDonald Co., Mo., Peabody Normal College.

1905 Rev. Sylvanus S. Snyder. Transferred from the Japan Mission. Resigned, 1906.

1905 Mrs. M. Alice Snyder *nee* Souder, Landisburg, Pa.

1906 Rev. J. Frank Bucher, M.A., Milton, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), Columbia University, Educational.

1906 Mrs. Olive M. Bucher *nee* Miller, Shamokin, Pa.

1906 Rev. Edwin A. Beck, Corydon, Ind., Wooster College, McCormick Theological Seminary, Educational.

1906 Mrs. Irene E. Beck *nee* Poling, Franklin, Pa., formerly a missionary of the Evangelical Church.

1906 Prof. Horace R. Lequear Solebury, Pa., Franklin and Marshall College, Educational and Business Administration.

1911 Mrs. Emma M. Lequear *nee* Kroeger, Hamburg, Germany, Medical.

1906 Miss Anna C. Kanne, La Crosse, Wis., Wesleyan University, Neb., Educational. Resigned, 1915.

1906 Miss Rose A. Spangler, Summum, Ill., Cornell College, Ia., Educational. Resigned, 1911.

1907 Miss Carrie J. Dreibelbies, Ringgold, Pa., Union Missionary Training Institute, Brooklyn, Evangelistic, formerly a missionary of the M. E. Church in China. Resigned, 1908.

1907 Rev. Irving G. Boydstun, Cumberland University

(Tenn.), Evangelistic. Died in America, 1909.

1907 Mrs. Irving G. Boydstun.

1907 Miss Edyth N. Brightbill, Marysville, Pa., Nurses' Training School, Baltimore, Md., Medical. Resigned, 1908.

1908 Rev. William F. Adams, M.D., Toronto, Canada, Toronto University, Victoria University, Trinity Medical College, Medical. Resigned, 1925.

1908 Mrs. Ethel P. Adams *nee* Paxton, Port Perry, Canada.

1908 Miss Alice E. Traub, Sigmund, Pa., Hahneman Hospital, Philadelphia, Medical.

1908 Rev. F. K. Heinrichsohn, Egglenischen, Germany, Evangelistic. Resigned, 1920.

1910 Miss Rebecca N. Messimer, New Bloomfield, Pa., Sunbury (Pa.) High School, Educational.

1910 Miss Ruth E. Hahn, Meadville, Pa., Woman's Hospital, Philadelphia, Medical. Resigned, 1916.

1911 Rev. Ward Hartman, near Dayton, O., Heidelberg University, Central Theological Seminary, Evangelistic.

1911 Mrs. Frieda C. Hartman *nee* Plack, Galion, O., Heidelberg University.

1913 Lewis R. Thompson, M.D., near Collegeville, Pa., Ursinus College, Medical School, George Washington University, Medical. Resigned, 1921.

1913 Mrs. Lewis R. Thompson *nee* Brown, near Lexington, Va.

1913 Miss Gertrude B. Hoy, M.A., Tokyo, Japan, Hood College, University of Pennsylvania. Educational.

1914 Prof. Karl H. Beck, Orrville, O., Heidelberg University, Educational.

1911 Mrs. Meta M. Beck *nee* Bridenbaugh, Martinsburg, Pa., Keystone State Normal School, Educational.

1914 Miss Helen B. Ammerman, Shamokin, Pa., Kennedy School of Missions, Evangelistic.

1914 Miss Elizabeth J. Miller, Auckland, England, Newburyport (Mass.) Hospital, Medical.

1914 Miss Mary E. Myers, near Westminster, Md., Training School (Baltimore), Kennedy School of Missions, Medical. (Misses Miller and Myers served as Red Cross Nurses in Siberia, 1918-1919.)

1916 Miss Marion P. Firor, M.D., Union Bridge, Md., Hood College, University of Pennsylvania Medical School, Peking Union Medical College, Educational and Medical.

1916 Rev. J. W. Owen, Portsmouth Hants, England, Bala College, Wales, Educational. Formerly a missionary of the China Inland Mission.

1916 Mrs. Mary A. Owen *nee* Lloyde, Llanymynech, Wales, Bromley Hospital, London, England, Medical.

1917 Miss Esther I. Sellemeyer, Decatur, Ind., Heidelberg University, Educational.

1917 Miss Minerva S. Weil, Earlington, Pa., Millersville (Pa.) State Normal School, Moody Bible Institute, Evangelistic.

1917 Prof. George W. Bachman, M.A., Germantown, O., Heidelberg University, Columbia University, University of Chicago, Educational.

1919 Rev. George R. Snyder, M.A., Hagerstown, Md., Heidelberg University, Central Theological Seminary, Columbia University, Evangelistic.

1919 Mrs. Esther A. Snyder *nee* Shuey, Emporia, Kan., Heidelberg University. Died in China, November 6, 1920.

1920 Miss I. Grace Walborn, M.A., St. Paris, O., Wooster College, Columbia University, Educational. Later married to Rev. George R. Snyder.

1919 Rev. Sterling W. Whitener, Hickory, N. C., Catawba College, Central Theological Seminary, Evangelistic.

1919 Mrs. Marie A. Whitener *nee* Hegnauer, Bates Co., Mo.

1919 Miss Tasie M. Shaak, Lebanon Co., Pa., Pennsylvania Hospital Training School, Philadelphia, Medical. Resigned, 1922.

1920 Prof. T. Edmund Winter, Huntington, Ind., Heidelberg University, Educational. Drowned in Tung Ting Lake, June 23, 1923.

1920 Mrs. Annetta H. Winter *nee* Herbster, Prospect, O., Heidelberg University, Evangelistic.

1920 Miss Ruth F. Snyder, Bremen, O., Heidelberg University, Educational.

1920 Prof. Clarence E. Heffelfinger, Milton, Pa., Ursinus College, Educational.

1920 Miss A. Katherine Zierdt, Hazleton, Pa., General Hospital, Elizabeth, N. J., Medical.

1921 Miss Helen M. Wolf, Bethlehem, Pa., Kennedy School of Missions. Resigned, 1922.

1922 Rev. Jesse B. Yaukey, Elbrook, Pa., Ursinus College, Central Theological Seminary, Evangelistic.

1924 Mrs. Grace E. Yaukey *nee* Sydenstricker, Chinkiang, China, Maryville (Tenn.) College.

1922 Rev. Hesser C. Ruhl, Mifflinburg, Pa., Park College, Mo., Hartford Theological Seminary, Educational.

1922 Mrs. Sophie K. Ruhl *nee* Forster, Philadelphia, Bryn Mawr College.

1922 William M. Ankeney, M.D., Xenia, O., Heidelberg University, Western Reserve Medical School, Medical.

1922 Rev. Louis C. Bysted, M.A., Clifton, Ill., Mission House College, Mission House Theological Seminary, Evangelistic.

1922 Mrs. Lydia A. Bysted *nee* Arpke, Town Herman, Wis., Moody Bible Institute.

1922 Miss Erna Flatter, Wausau, Wis., Milwaukee State Normal School, Educational.

1922 Prof. James A. Laubach, Athens, Mich., Heidelberg University, Educational. Drowned in Tung Ting Lake, June 23, 1923.

1922 Miss Elizabeth Gotwalt, Spring Grove, Pa., Frankford Hospital, Philadelphia, Medical. Resigned, 1923.

1922 Miss Sara E. Krick, Sinking Spring, Pa., M. E. Hospital, Philadelphia, Medical.

1922 Mr. Ethelbert B. Yost, Mahanoy City, Pa., Ursinus College, Educational, Short-term teacher.

1923 Miss Irma R. Ohl, Bloomville, O., Heidelberg University, Educational.

1923 Miss F. Mildred Bailey, Elimsport, Pa., Philadelphia School of the Bible, Evangelistic.

1923 Miss Ina V. Long, Harrisonburg, Va., Hood College, Educational, Short-term teacher.

1923 Miss Alliene S. DeChant, Abilene, Kans., Hood College, Educational, Short-term teacher as also for the two previous years in Japan.

1924 Prof. Richard M. Tisinger, Mt. Jackson, Va., Virginia Polytechnic Institute, Educational.

1924 Miss Alma M. Iske, Indianapolis, Ind., Indianapolis Bible Institute, Evangelistic.

1924 John C. Stucki, M.D., Black River Falls, Wis., Mission House College, University of Wisconsin, Indiana University Medical School, Peking Union Medical College, Medical.

1924 Mrs. Marie S. Stucki *nee* Lahr, Waukegan, Ill., Purdue University.

1924 Rev. Paul V. Taylor, Reamstown, Pa., Muhlenburg College, University of Pennsylvania, Theological Seminary (Lancaster), Educational.

1924 Mrs. Frieda R. Taylor *nee* Fuehrer, Hazleton, Pa.

1925 Rev. Chester B. Alspach, Canal Winchester, O., Central Theological Seminary, Ohio State University, Educational.

1925 Mrs. Ova C. Alspach *nee* Lehman, Canal Winchester, O.

1925 Rev. Theophilus F. H. Hilgeman, New Middletown, Ind., Mission House College, University of Wiscon-

sin, Evangelistic.

1925 Miss Edna F. Detweiler, Chalfont, Pa., Ursinus College, Educational.

1925 Miss Ruth A. Henneberger, Greencastle, Pa., Episcopal and Municipal Hospitals, Philadelphia, Medical.

1925 Mr. A. Bertram Davis, Norwich, Conn., Colgate University, Business Administration.

1921 Miss Sarah R. Moser, Wilkes-Barre, Pa., Wilkes-Barre High School. Later married to Mr. A. Bertram Davis.

1926 Rev. Dobbs F. Ehlman, Ickesburg, Pa., Ursinus College, Central Theological Seminary, Evangelistic.

1926 Miss Alice A. Flenner, Elyria, O., Heidelberg University, Harper Hospital, Detroit, Kennedy School of Missions, Medical.

MISSIONARIES IN MESOPOTAMIA

1924 Rev. Calvin K. Staudt, Ph.D., Wernersville, Pa., Franklin and Marshall College, Theological Seminary (Lancaster), Educational.

1924 Mrs. Ida D. Staudt *nee* Donges, Myerstown, Pa., Palatinate College, Educational.

1925 Rev. Edwin Warner Lentz, Jr., Royersford, Pa., Ursinus College, Central Theological Seminary. Killed in an automobile accident at Jerusalem, October 22, 1925, while descending the Mount of Olives. Mr. and Mrs. Lentz were visiting there, enroute to Baghdad, Iraq.

1925 Mrs. Persis S. Lentz *nee* Schramm, Burlington, Ia., Western College for Women, Presbyterian Mission School, Pikeville, Ky., Educational.

MEMBERS OF THE BOARD—1878

Rev. B. Bausman, D.D.
Elder W. H. Seibert.
Elder G. S. Griffith.
Rev. David VanHorne, D.D., Pres.
Elder George Gelbach.
Rev. T. S. Johnston D.D., Sec.
Rev. C. H. Leinbach, D.D.
Elder R. F. Kelker, Treas.

THE PERSONNEL OF THE BOARD FROM 1878-1927

President J. M. G. Darms, D.D.
Mission House College, Plymouth, Wis.

Too much praise cannot be meted out to the founders of the modern period of our foreign missionary history and their successors. There was a revival of interest in the early seventies, but no definite steps were taken to establish a Mission until the year 1878, during the meeting of the General Synod at Lancaster, Pa., known as the "Peace Commission" Synod. In the year 1877, Dr. Thomas G. Apple, issued the first call to three young men, urging them to go and start a Mission of our Church in Japan. For reasons best known to the Board at that time, no immediate appointment was made. In the report of the Board to General Synod in 1878, Dr. Charles H. Leinbach stated that strenuous efforts were made to find suitable persons for the foreign field, but without avail. The tone of the report is that of a weeping Jeremiah, and concludes: "The Board seems to be shut up to the necessity of reporting the whole subject back to the General Synod." A suggestion was made that "measures be taken to unite our foreign missionary work

with that of the Reformed Church in America." The Synod finally decided that the missionary work be carried forward, as far as possible, through the regular missionary Board of the Church. The Board took up this challenge, at this same time, and Japan was chosen as our first field of labor.

The officers and members of the Board were:

President, Rev. David Van Horne, D.D.; Vice-President, Rev. Charles H. Leinbach, D.D.; Corresponding Secretary, Rev. Clement Z. Weiser, D.D.; Recording Secretary, Rev. Thomas S. Johnston, D.D.; Treasurer, Elder Rudolph F. Kelker.

Other members: Rev. Benjamin Bausman, D.D.; Rev. John H. A. Bomberger, D.D.; Rev. Nicholas Gehr, D.D.; Rev. Joseph W. Santee, D.D.; Elders Goldsborough S. Griffith, George Gelbach and William H. Seibert.

Briefly outlining the biographies of the members we will follow the order of names given in the minutes of the General Synod. And first we find the name of Dr. Thomas S. Johnston of Lebanon, Pa., who for nine years was the faithful Secretary of the Board, and at many points its chief inspiration. His years of service were full of faith, courage and activity, and they laid the foundations for the success since achieved. Dr. Benjamin Bausman, of Reading, Pa., was a tall, strong, alert watchman on the walls of Zion,

whose character and career need no adornments. He was second to none in his devotion to the cause of foreign missions, and he and his devoted wife were among its largest contributors. Dr. Nicholas Gehr, of Philadelphia, was a man of broad views and generous impulses. He was the representative of the German-speaking portion of the Church, and was influential in gaining and retaining their support. Dr. John H. A. Bomberger, well-known as the founder and first president of Ursinus College, was a man of majestic presence, an impressive speaker, and his influence for the work was beneficial and lasting to the highest degree. Dr. Charles H. Leinbach, of Stouchsburg, Pa., was a tower of strength in the Board. The delay in electing a missionary cast a gloom over his high hopes, but no sooner was the way open for work than he became most enthusiastic and ready for co-operation. Dr. Clement Z. Weiser, of East Greenville, Pa., was the leader in the Peace Movement, which, be it never forgotten, was contemporary and co-operative with this new beginning in the work of foreign missions. Dr. Weiser had a great zeal and devotion for this holy cause. The Church owes a debt of gratitude to his memory which it can scarcely repay. One of the most conspicuous members on the Board was the President, the venerable Dr. David Van Horne, of Philadelphia, the only living member of that memorable Board

of 1878. It was not so easy at that time to direct the Board, but his kind, gentle and conciliating spirit enabled him to guide the work to the satisfaction of all. Dr. Joseph W. Santee, of Cavetown, Md., exerted a profound influence in the Board.

Conspicuous among the Elders on the Board, occurs the name of Goldsborough S. Griffith, of Baltimore, the great apostle of prison reform in his own and adjacent states. He was an earnest advocate of foreign missions, and his influence remains in behalf of world evangelism. Elder Rudolph F. Kelker, of Harrisburg, Pa., was possibly one of the most noted men on the Board. His interest and membership dated from the time of Dr. Benjamin Schneider's early work, and his hospitable home was ever open to the members and the missionaries. Many of the meetings were held in the spacious parlors, and nearly all the early missionaries were chosen there. Together with Elder Benjamin Kuhns, of Dayton, Ohio, a most estimable co-worker, many gifts found their way into the treasury, of which but few persons had information. Elder Kuhns was a most valuable member of the Board from 1884 to 1909. Elder William H. Seibert, of Harrisburg, Pa., and Elder George Gelbach, of Philadelphia, were men of quiet, but helpful influence in the Board. They were ever faithful in the discharge of their duties, and they merit the esteem of the Church

for their works' sake.

Space will permit only the mention of the names of other members, whose services were of great worth in the administration of the work. They are: Rev. A. Carl Whitmer, Lancaster, Pa., Dr. Samuel G. Wagner, Allentown, Pa., Dr. Emil P. Herbuck, Canton, O., Dr. John H. Prugh, Dr. J. Spangler Kieffer, Dr. Jacob Dahlmann, Dr. Cyrus R. Dieffenbacher, Dr. John Bachmann, Dr. Peter Greding and Elders Jacob Y. Dietz, Dr. J. Z. Gerhard.

Dr. Samuel N. Callender, Mt. Crawford, Va., was the faithful Secretary of the Board from October, 1890 until January, 1902. During his term of service the work in Japan made steady progress, and the plans were laid for the Mission in China. It is an interesting fact that while Dr. Callender succeeded Dr. Bartholomew, as Secretary, the latter became the successor of Dr. Callender. Those who knew Dr. Callender need not to be told of his rare scholarly attainments and fine executive ability. He was the right link in the chain of our missionary progress.

Of special mention are the three officers of the Board who served for so many years, and I shall quote how Dr. J. P. Moore has appraised them in his excellent book, "Forty Years in Japan."

"In our long-time President of the Foreign Board, the late lamented Dr. James I. Good, we were most fortunate. He, too, was one of God's

chosen men in carrying forward our foreign work. To him we must attribute much of the success we have had at home and abroad. With others he was one of the financial props of the Board. He was the personal friend of us missionaries. We shall never forget the friendly greeting, the kind words of sympathy and encouragement with which he met us at the times of our return home on furlough."

"Too much praise cannot be given to the venerable Dr. Joseph L. Lemberger, Treasurer Emeritus of the Board of Foreign Missions, for his many years of faithful service and of loyal devotion to all our missionaries. His constant aim was to see to the comforts of the missionaries while on the field in active service and during their stay on furlough in the homeland. With the other officers of the Board, he constantly made himself responsible for the necessary funds in order to carry on the work, and deserves a great deal of credit for the present hopeful prosperous condition of our Foreign Missionary work."

"The General Secretary of any Board is the one who has the greatest responsibility, and carries on his shoulders the heaviest burden. Upon him, more than any other person depends the fact whether the progress is fast or slow; whether the chariot of the Lord moves or stands still. . . . The present incumbent of this responsible and highly important office, the Rev. Dr. Allen R. Bartholo-

mew, has all along shown himself the kind of man I have described. He has in the performance of his duties shown himself a man of faith and capable to make the *ventures* of faith. He may have exposed himself even to criticism for going ahead too fast. But, it can truly be said of him, that he has had the world-wide view of things as it pertained to the extension of the Redeemer's Kingdom on the earth; and spared no efforts to inspire the Church which he represents and to lead it onward to do still greater things in bringing the nations still in darkness, to the life and light and liberty of the children of God."

The membership of the Board has always been made up of leading ministers and elders in the Church. The present officers are: President, Dr. Charles E. Creitz, of Reading, Pa., who occupies many important positions in the Church; Vice-President, Hon. Horace Ankeney, of Xenia, O., is the Treasurer of Central Theological Seminary, has two sons in our Missions in Japan and China, and is an enthusiast for Christian Stewardship; Dr. Allen R. Bartholomew, the Secretary, is President of the General Synod; Rev. Albert S. Bromer, the Treasurer, is also the Business Secretary of the Publication and Sunday School Board. Other members are Dr. J. M. G. Darms, President of the Mission House College, Plymouth, Wis.; Dr. George W. Richards, President of the Theological Seminary,

Lancaster, Pa.; Revs. Dr. Frederick Mayer, Youngstown, Ohio; Albert B. Bauman, Johnstown, Pa., and Edwin W. Lentz, Bangor, Pa., are prominent pastors; Elders, John W. Appel, Esq., Lancaster, Pa., able attorney; George F. Bareis, Canal Winchester, Ohio, successful business man; William W. Anspach, Milton, Pa., capable chairman, Laymen's Missionary Movement; David A. Miller, Allentown, Pa., leader in civic and educational work; J. Q. Truxal, Lancaster, Pa., is widely known as Financial Secretary of the Forward Movement, and Henry C. Heckerman, Bedford, Pa., the wide-awake business man. All these men are literally in "everything" and "everywhere" in the activities of the Reformed Church.

Actively identified with the Board are the Rev. John H. Poorman, Assistant Secretary; Dr. Jacob G. Rupp, Allentown, Pa., and Dr. Daniel Burghalter, Tiffin, O., Field Secretaries, and Miss Alliene S. DeChant, Hanover, Pa., Field Worker. Dr. A. V. Casselman co-operates with the Board as the Director of Missionary Education, and Dr. William E. Lampe as Executive Secretary of the Executive Committee of General Synod. These persons are rendering a service that deserves much praise.

Grateful mention should also be made of the splendid help of the following former members: Revs. Dr. Irvin W. Hendricks, Chambersburg,

Pa., and Conrad Hassel, of Clyde, O., R. F. D.; Rev. Dr. Charles A. Santee, Fort Washington, Pa., and Dr. Christopher Noss, Lancaster, Pa., and the late Elders John K. Bowman, Harrisburg, Pa., Dr. Murray Galt Motter, Washington D. C.

To the credit of the Reformed Church it should be said that the first theologian connected with the Reformation (1531-1613), who maintained that "the command to preach the Gospel to all nations binds the Church" was a Reformed pastor at Antwerp and Brussels by the name of Adrianus Saravia. Later on he became Dean of Westminster. He urged that it is the duty of the Christian Church to carry on the task of the evangelization of the world, which had been begun by the apostles.

The officers and members of our Board of Foreign Missions are heirs of this spirit, and to their credit it must be said that at no time has any one of them had any difficulty with this, whether our Lord Jesus Christ really wanted the Christians and the Christian Church to propagate the work of Christian Missions and to make the evangelization of the world the major activity of the Church. "Christ wills it" was and is the shibboleth of every officer and member of the Board. No criticism or difficulty could ever persuade these men of Christ to change their point of view.

Men of Faith

"This is the work of God, that ye believe on Him whom God hath sent." Every member, as far as we know his heart, knows this to be an essential requirement to membership on the Board. And at no time have we been able to detect any wavering on this principle for Christian workers in our Board. One could not get far in the work of this Board with any counsel or leadership not having implicit faith in the living God and in the Lord Jesus Christ as the Divine Saviour of mankind. Officers and members of our Board may have made mistakes occasionally, but they were mistakes in judgment—of the head, and not of the heart. Their faith flourished and rose triumphantly on every occasion and in dealing with the most perplexing problems of administration they challenged their own faith; the sincere faith in the living Christ never was or never is a problem with them. They formulate their plans and base their action upon it, and, when they adjourn, it is in the communion and fellowship of our holy faith in the living Christ.

Men With the Missionary Mind

To be "missionary minded," and necessity does require it of the officers and members of the Board, one must fulfil at least four requirements:

1. Study and know the mind of Christ. After

all, the chief essential as counsellor in the work of Christian Missions is an ability to discern the mind of Christ, and to interpret it as far as it concerns the work of evangelization, to make it authoritative in our thinking and to yield to His will and His spirit "in all things." "Let this mind be in you, which was also in Christ Jesus." Not what we say, but what Christ says, is authority in the Board and to learn what He has said and is saying today as the living Word is our chief ambition and spiritual accomplishment, wrought by the Spirit of God, working in our hearts and fortified through an earnest and continuous study of the Word of God.

2. To be missionary-minded one must be convinced that the work of Christian Missions is essential to the establishment and growth of the Kingdom and thus become an "enthusiast for Missions." The spirit of Missions is not exclusive of any interest, but inclusive of all. And the officers and members of our Board prove this in their common loyalties and leadership in other branches of our Church work. You can count on them to support and champion Home Missions, the work of Christian Education, Ministerial Relief and Evangelism.

3. The members of our Board prove that they have the missionary mind because they have a mind and a sympathy, admiration and love for the missionary. "We love our missionaries," is

a common remark in the councils of the Board. One can read it from their faces, as they greet the returned missionary and congratulate the newly missionary-elect. There is more than a friendship, there is an actual fellowship existing and operative between the members of the Board and the missionary. Christian missionaries are entitled to all the love and sympathy, friendship and fellowship they can command. They need it as a stimulant to their unselfish, consecrated work. They should not only have the good will and "understanding" of the members of the Board; they should have their hearts. And we are persuaded that they do have them. They surely have our prayers, not only periodically, but daily, constantly. But they have more than that, they have us with all that we have to give. When we look at Dr. Bartholomew, our honored Secretary, in counsel with the missionaries, we have two pictures in mind: that of paternalism, a father among his children, 116 missionaries in all, and "loving each one," and that of Calvin, whose symbol was a flaming heart on an open hand. And Dr. Creitz, our honored President, whose statesmanslike view of the missionaries' tasks and opportunities befit him for leadership in this crucial time for Christian Missions, is "all heart," when he greets and meets our missionaries. All members enter sympathetically into their problems and difficulties, and seek to

generate and cultivate a wider understanding of the importance and the practical needs of their work. They are here to guide and help the missionary function effectually as an ambassador of Christ and the champion of the Christian way of living among people of non-Christian culture.

4. Missionary-minded members of the Board prove their interest as counsellors in this important work by surveying and studying two fields: the work of other denominations along this line and the condition and development of affairs in foreign lands.

Christian unity is in action, at least to a degree, where our Reformed Church is doing missionary work. In Japan our work is a part of the Church of Christ; in China, we are co-operating with the Chinese Christian Church in the province of Hunan. One of our missionaries, Rev. Paul E. Keller, is teaching in the Hunan Union Theological School, at Changsha. In Baghdad, Iraq, our work is united with the Reformed Church in America and the Presbyterian Church. All this makes it necessary for the officers and members of our Board to acquaint themselves with the work of other denominations.

An uninformed member of the Board of Foreign Missions is an unproductive member of the Reformed Church, neither can he produce anything of worth. The world of thought and action, in which an officer and member of the

Board lives, is a wide and ever-expanding world, a universe, in which every nation and people have a place.

Men with the Economic Mind

Another observation one could make of the officers and members of the Board of Foreign Missions is that they have, as they must have, in their work of prospecting and administration, *the economic mind.* Because of the increased value of our missionary properties, over $2,000,000, and with the current expenditures of half a million dollars annually, we must deal with things, with physical possessions, such as real estate, land deals, buildings, construction work, banking, exchange, credits, freight, travel, expense, housing, industrial plants, hospital work, printing, etc. The work of Foreign Missions like that of the United States Government is a huge business, an economic institution, and demands economic thought and practical genius. And then not only the expenditure but securing the income, "raising the money," as Dr. Rupp, our genial financial genius, describes it, requires knowledge of economic conditions and approach.

Possibly the financial condition of our Board of Foreign Missions is as much an economic barometer of our nation and people as any other single active interest in the country, which is not carried along by public funds. There is nothing

to despair about in this condition, but everything to encourage and stimulate to larger endeavor. Certainly, there is no warrant in the economic management or condition of the Board to demand curtailing our operations or retrenching our work. We may feel called to re-trench, using a military term, which is, however, not compatible with the pacifistic spirit of modern missions; we may build NEW TRENCHES, but they should be built on the lines of ADVANCE and not on the lines of RETREAT.

THE WOMAN'S MISSIONARY SOCIETY

Mrs. Emma Ruess Krammes,
First Vice-President

The year 1927 marks the Fortieth Anniversary of the W. M. S. G. S. The past forty years abounded in consecrated service in the Kingdom of God. Although the W. M. S. G. S. contributes to both Home and Foreign Missions yet only salient points in Foreign Missions will be presented in this chapter.

The celebration of the One Hundredth Anniversary of the Board of Home Missions in 1926, and the organization of the Board of Foreign Missions in 1838 bring forcefully before the members the beginning of missionary activities in our Reformed Church. An earnest missionary spirit was manifest until 1865 when for a period of years it was all but extinguished.

Through many years the distress of neglected women in heathen lands touched the hearts of Christian women. In 1858, no longer able to withstand the insistent call, the first interdenominational Woman's Missionary Society was organized in New York City. This society became the mother of the denominational W. M. Societies and Boards. Some Woman's Boards were organ-

REV. JAMES I. GOOD, D.D.
President, 1893-1924

ized in the sixties. At that time the missionary spirit in our Church was at its lowest ebb.

In 1867 Miss Elvira S. Beilhartz, an ardent missionary worker in the M. E. Church at Tiffin, Ohio, was united in marriage with Rev. S. B. Yockey, a young and able minister of the Reformed Church. Both were graduated from Heidelberg College. At once Mrs. Yockey threw her soul into reviving the missionary spirit so long dormant.

Notwithstanding the existing missionary lethargy Mrs. Yockey says: "May 1869, Rev. Mr. Yockey brought to the notice of the Ohio Synod the importance of woman's direct service in Missions." Although the time was not ripe and little heed was given to the message, Mrs. Yockey's trust never wavered. After eight years her patience was rewarded by the organization of the first local W. M. Society at Xenia, Ohio, devoted directly to the spiritual needs of degraded womanhood in our mission fields.

Pittsburgh Synod, in session at Kittanning, Pa., in 1883, expressed "the first official recognition and endorsement of woman's missionary work."

The W. M. S., of Illinois Classis, organized August 31, 1883, with Miss Mary Meyer as President, was the first Classical organization.

The W. M. S. of Miami Classis, followed in May 1885, under the leadership of Mrs. H. M.

Herman, Mrs. B. Kuhns and Mrs. S. B. Yockey.

October 6, 1885, the W. M. S. of Philadelphia Classis was organized with Mrs. Rebecca S. Dotterer as President.

September 30, 1886, in accordance with an action of Pittsburgh Synod, delegates from four of its Classical W. M. Societies met with Pittsburgh Synod at St. Paul's Orphans' Home, at Butler, Pa., and organized the first district synodical society. Miss Jean Craig was the first President.

In harmony with a growing favorable sentiment in various sections of the Church, women were sent as representatives to the missionary convention held in connection with the General Synod at Akron, Ohio, June 1887.

Although the W. M. S. of Pittsburgh Synod was the only organized district synodical society, women were present from the following Classical W. M. Societies and Classical districts: W. M. Societies of St. Paul's and Somerset in W. M. S., Pittsburgh Synod, organized September 1886; W. M. Societies of Miami, St. Joseph, Eastern Ohio, and Tuscarawas in W. M. S., Ohio Synod, organized October 1887; W. M. S. Lancaster and East Susquehanna in W. M. S., Eastern Synod, organized October 1888; W. M. S. Kansas in W. M. S., Interior Synod, organized in 1889; W. M. S. Mercersburg Classis in W. M. S., Potomac Synod, organized in 1894.

The twenty-five women present assembled in the parlors of Grace Church, Akron, June 2, 1887, and organized the Woman's Missionary Society of General Synod. The officers elected were: President, Mrs. E. S. Yockey; Vice-Presidents, Mrs. H. M. Herman and Mrs. J. M. Evans; Recording Secretary, Mrs. A. K. Zartman; Corresponding Secretary, Mrs. E. D. Wettach; Treasurer, Mrs. J. A. Keller.

The first contribution for Foreign Missions was given toward the erection of a Girls' School, Sendai, Japan, and the support of its teachers.

The women of the Reformed Church owe Mrs. Yockey a great debt of gratitude. She labored unceasingly: days, weeks, months and years. In September, 1887, and again in February, 1890, letters were sent not only to every pastor but to every congregation. All of them were written by Mrs. Yockey. She says: "This work, though necessarily burdensome could have been cheerfully performed, but for the element of discouragement so frequently encountered. I could read to you some of the letters of disapproval and in some instances of sharp rebuke that at times well-nigh overwhelmed us. But I should much prefer reading the many kind words received from our missionary superintendents, heads of Boards and other devoted missionary workers. They cheered our dark hours with their brotherly sympathy and helped us over hard places with their advice. The

result was a gradual reduction of temperature with a corresponding increase of adhesion."

Second Triennium, 1890-1893—This Triennial Session was held at Lebanon, Pa., May, 1890. There were 106 W. M. Societies and 126 mixed societies reported. From this time on mixed societies gradually changed to W. M. Societies. A growing conviction that woman's work was from and for God was becoming well-rooted and was slowly but surely supplanting indifference and opposition. Their earnest efforts were commanding respect.

A constitution was adopted and the following officers were elected: President, Mrs. M. E. Whitmore; Vice-Presidents, the Presidents of Synodical Societies; Recording Secretary, Miss Rebecca H. Schively; Corresponding Secretary, Mrs. Peter Keil; Treasurer, Mrs. George Z. Kunkle.

In accordance with an action of the Society, the first number of the *Woman's Journal* appeared September, 1891, with Mrs. Whitmore as editor. From the beginning the *Journal,* through the efficiency of the editor, held its own among the Church publications, regardless of disapproval and criticism.

Third Triennium, 1893-1896 — The Third Triennial Convention was held at Reading, Pa., May 25, 26, 1893. At this meeting the Executive Committee was authorized to raise funds for the

purchase of the *Woman's Journal* from the private owners. A committee of three labored zealously and successfully. In September, 1894, the W. M. S. G. S. took possession making the *Journal* its official organ. Mrs. Whitmore was continued as editor.

In October, 1894, the W. M. S. G. S. assumed the entire support of the Girls' School at Sendai, Japan.

Fourth Triennium, 1896-1899—The Fourth Triennial Convention was held in the First Church, Dayton, Ohio, May 27-30, 1896. The publication of the *Mission Band Helper* was authorized.

The officers elected were: President, Mrs. H. M. Herman; Vice-Presidents, Presidents of Synodical Societies; Recording Secretary, Miss Jennie Clever; Corresponding Secretary, Mrs. T. H. Sonnedecker; Treasurer, Mrs. Nettie B. Anthony.

Fifth Triennium, 1899-1902—The W. M. S. G. S. convened in its Fifth Triennial Convention in Grace Church, Tiffin, Ohio, May 24-26, 1899.

The officers elected were: President, Mrs. H. M. Herman; Vice-Presidents, Presidents of Synodical Societies; Recording Secretary, Miss Jennie Clever; Corresponding Secretary, Mrs. T. H. Sonnedecker; Treasurer, Mrs. Nettie B. Anthony.

Forward steps were taken toward the support

of more definitely designated work for women. The question of again assuming the entire support of the Girls' School at Sendai, Japan, was debated pro and con. At the critical moment, when doubt assailed, Mrs. Grace F. Burger pled that God's guidance be sought. Prayer won; new vision and power came. Smiling through tear-filled eyes, the motion without a dissenting vote prevailed: that the W. M. S. G. S. assume the entire support of the School.

The General Synod simultaneously in session in the Second Church, Tiffin, Ohio, likewise was in the midst of the absorbing proposition: "Shall the Church heed Dr. Hoy's earnest plea to enter China?" Some said "No," others "Yes." The women said: "Pray as we prayed and you will be led to know." In consequence our first Mission was opened in 1899 at Yochow, Hunan, China.

The first contribution, twenty-five cents, toward a Mission in China was made several years prior by a woman through the W. M. S., Ohio Synod. This amount was not increased for some time; and the treasurer in her report in 1899 remarked: "Let us hope for the time to come speedily when this seed sown in weakness may grow and become a mighty tree in the garden of the Lord." The "hope" was fulfilled.

The *Woman's Journal* was sold to Rev. H. E. Kilmer, North Lima, Ohio, upon agreement that it be continued as the official organ of the W. M.

S. G. S.

Sixth Triennium, 1902-1905—The W. M. S. G. S. met in Triennial Convention in the Third Church, Baltimore, Md., May 21-24, 1902.

The officers elected were: President, Mrs. R. Ella Hahn; Vice-Presidents, Mrs. D. H. Leader and Mrs. T. F. Stauffer; Recording Secretary, Miss Jennie Clever; Corresponding Secretary, Mrs. B. B. Krammes; Treasurer, Miss Jennie Heckerman.

Advancement was made in placing the membership of W. M. Societies and women in mixed societies on an equitable working basis.

The Girls' School at Sendai, Japan, was destroyed by fire. The insurance and prompt efforts of the W. M. S. G. S. made it possible for the Board to rebuild the Christine Vollmer Faust Memorial, at once.

In response to an invitation from the Board of Foreign Missions, Mrs. Grace F. Burger and Mrs. B. B. Krammes were the first to represent the W. M. S. G. S. at a Foreign Board meeting, held at Dayton, Ohio.

Seventh Triennium, 1905-1908—The Seventh Triennial meeting was held in St. John's Church, Allentown, Pa., May 17-20, 1905.

The officers elected were: President, Mrs. Rebecca S. Dotterer; Vice-Presidents, Presidents of Synodical Societies; Recording Secretary, Miss Jennie Clever; Corresponding Secretary, Mrs. B.

B. Krammes; Statistical Secretary, Mrs. Anna L. Miller (new); Treasurer, Mrs. A. K. Klein.

The W. M. S., Heidelberg Classis, organized August 31, 1904, was the first classical society to be received from a German Synod.

The incorporation of the W. M. S. G. S. was discussed and a committee appointed to investigate.

A Committee was appointed to plan for a "Scholarship Fund" to be used in preparing young women for the mission field.

Eighth Triennium, 1908-1911—The Eighth Triennial meeting was held in St. Mark's Church, Lebanon, Pa., June 2-6, 1908. The first meeting to be held at a different time and place from that of General Synod.

The officers elected were: President, Mrs. Rebecca S. Dotterer; Vice-Presidents, Presidents of Synodical Societies; Recording Secretary, Miss Jennie Clever; Corresponding Secretary, Mrs. B. B. Krammes; Statistical Secretary, Mrs. Anna L. Miller; Treasurer, Mrs. A. K. Klein; Literature Secretary, Mrs. Henry S. Gekeler (new).

The W. M. S. Central Synod organized at Tiffin, Ohio, April 27, 1908, was represented by delegates from the W. M. Societies of Heidelberg, St. John's and Erie Classes.

A motion prevailed to establish an office in the Reformed Church Building, Philadelphia, Pa.

The organization of the W. M. S. Indiana

Classis in this triennium marked the beginning of woman's work in Northwest Synod.

October, 1908, the W. M. S., of Ohio Synod, overtured the W. M. S. G. S. to respectfully request the Boards to publish a monthly magazine in the interest of Home and Foreign Missions, including the W. M. S. G. S. A committee representing the Boards of Missions and the W. M. S. G. S. completed arrangements and the joint issue of *The Outlook of Missions* was published, January, 1910. *(The Outlook of Missions* was launched during 1909 by the Board of Foreign Missions.) The *Woman's Journal,* owned by Rev. Mr. Kilmer, was purchased by the W. M. S. G. S. and the subscription list was turned over to *The Outlook of Missions.* Dr. Allen R. Bartholomew was appointed editor for Foreign Missions; Dr. Charles E. Schaeffer for Home Missions; Mrs. Rebecca S. Dotterer representing the East, and Mrs. B. B. Krammes the West, for the W. M. S. G. S.

Ninth Triennium, 1911-1914 — The Ninth Triennial Session was held in the First Church, Canton, Ohio, May 17-20, 1911.

The officers elected were: President, Mrs. William R. Harris; First Vice-President, Miss Mary Remsburg; Second Vice-President, Mrs. B. F. Andrews; Recording Secretary, Miss Helen Bareis; Corresponding Secretary, Mrs. B. B. Krammes; Statistical Secretary, Mrs. Anna L.

Miller; Treasurer, Mrs. L. L. Anewalt.

The two new Classical W. M. Societies of Toledo and Kansas were received.

A thorough revision of the constitution, incorporating many new features, was the most important item of business. The Departments of Thankoffering, Young People's Work, Mission Bands, organization in German Synods, and Life and In Memoriam Members were instituted.

The office of Field Secretary was created. Miss Gertrude M. Cogan was appointed and began her work June, 1911.

The Silver Jubilee of the W. M. S. G. S. was observed in 1912. Although the goal set for 25,000 new members and $25,000 jubilee offering was not fully realized, the results justified the effort.

Depositories for Literature were opened at Philadelphia, Pa., and Tiffin, Ohio.

Tenth Triennium, 1914-1917—The Tenth Triennial Convention convened in Heidelberg Church, York, Pa., May 19-23, 1914. The Department of Young Woman's Missionary Auxiliaries was created and Young People's Work discontinued.

The officers elected were: President, Mrs. William R. Harris; First Vice-President, Miss Mary Remsberg; Second Vice-President, Mrs. R. S. Dotterer; Recording Secretary, Miss Helen Bareis; Corresponding Secretary, Mrs. B. B.

REV. JOHN H. PRUGH, D.D.
Vice-President, 1893-1914

Krammes; Statistical Secretary, Mrs. Anna L. Miller; Treasurer, Mrs. L. L. Anewalt.

The newly organized classical W. M. S., of Kentucky, Indiana, Virginia and Gettysburg Classes were received.

A motion prevailed to erect the new Girls' School Building, Yochow, China, as a Memorial to S. Emma Ziemer.

The need of more intimate co-operation in our expanding specialized work resulted in the formation of a Cabinet composed of the Executive Committee, Secretaries of Departments, Editor, and later the Educational Director and Chairman of Standing Committees.

Cabinet meetings were held at Linwood Park, Vermilion, Ohio, July, 1915 and 1916.

At Louisville, Ky., October, 1914, the Northwest Synod was divided, and the Southwest section organized as the Southwest Synod. At the same time and place the W. M. Society, Southwest Synod, was organized. This was the first synodical society to be formed contemporaneous with the synod.

Eleventh Triennium, 1917-1920—The Eleventh Triennial Convention met in Grace Church, Akron, Ohio, May 22-25, 1917. The W. M. S. Southwest Synod and the new classical W. M. Societies of Maryland, Carlisle, Zion, Cincinnati and Milwaukee were received.

The officers elected were: President, Mrs.

William R. Harris; First Vice-President, Mrs. Fred. H. Diehm; Second Vice-President, Mrs. Edwin W. Lentz; Recording Secretary, Miss Helen Bareis; Corresponding Secretary, Mrs. B. B. Krammes; Statistical Secretary, Mrs. Anna L. Miller; Treasurer, Mrs. L. L. Anewalt.

The motion to incorporate the W. M. S. G. S. carried unanimously.

Cabinet meetings were held at Chambersburg, Pa., July 1-6, 1918, and June 30-July 5, 1919.

Mrs. Gertrude M. Cogan Lyon, after 8 years of faithful and fruitful service, resigned July, 1919; the Executive Committee appointed Miss Carrie M. Kerschner.

Twelfth Triennium, 1920-1923—The W. M. S. G. S. convened in its Twelfth Triennial Session in St. Mark's Church, Reading, Pa., May 18-21, 1920.

The Educational Commission was established to secure and prepare literature for the General Society.

Representatives were appointed to attend the meetings of the Home, Foreign and Tri-synodic Boards.

An action authorized the rental of suitable quarters at Tiffin for the Western Depository.

The officers elected were: President, Mrs. B. B. Krammes; First Vice-President, Mrs. William R. Harris; Second Vice-President, Mrs. L. W. Stolte; Recording Secretary, Miss Helen Bareis;

Corresponding Secretary, Mrs. H. D. Hershey; Statistical Secretary, Mrs. Anna L. Miller; Treasurer, Mrs. L. L. Anewalt.

At the Cabinet meeting, following the close of the convention, the first official steps were taken to place the membership on a dependable basis by the appointment of a Secretary of Membership and Organization.

The Educational Commission was instructed to supply the Depositories with the Mission Study Books used by Societies, Auxiliaries and Mission Bands.

The Standing Committee, Educational Aid for Service, was created with authority to supervise applications.

At the meeting of the Cabinet, held at Philadelphia, Pa., in accordance with an action passed at Reading, the Western Depository at Tiffin was removed to Remmele Block. Miss Alma Iske, the newly elected Secretary of Y. W. M. A. and Mission Bands, opened her office there in September, 1921.

The funds for the S. Emma Ziemer Memorial, the Bible Woman's Training School, Yochow, China, and $10,000 for the erection of the Esther Shuey Snyder Memorial, Shenchow, China, were completed in 1921.

At the Cabinet meeting, held at Heidelberg University, Tiffin, Ohio, July 10-13, 1922, the Kindergarten Training School Fund was reported

complete.

Motions prevailed to erect a "Day School" in connection with the S. Emma Ziemer Memorial and to raise $25,000 for a Woman's Hospital, Yochow, China. The Y. W. M. Auxiliaries were challenged to raise $5,000 for a Kindergarten Building at Yochow, China.

Thirteenth Triennium, 1923-1926—The Thirteenth Triennial Convention was held in Central Church, Dayton, Ohio, May 11-14, 1923.

The officers elected were: President, Mrs. B. B. Krammes; First Vice-President, Mrs. William R. Harris; Second Vice-President, Mrs. L. W. Stolte; Recording Secretary, Mrs. Joseph Levy; Corresponding Secretary, Mrs. Fred W. Leich; Statistical Secretary, Mrs. Anna L. Miller; Treasurer, Mrs. L. L. Anewalt.

A special feature was the "Recognition Service" honoring Mrs. S. B. Yockey, the organizer and first President of the W. M. S. G. S.

The Treasurer reported the receipts for Foreign Missions to be $141,300.96 for the preceding triennium and the total receipts, $328,334.40.

The plans for a General Hospital to take the place of those for a Woman's Hospital were presented and referred to the Executive Committee.

The name Y. W. M. Auxiliaries was changed to Girls' Missionary Guilds.

Miss Marion Jones accepted the Literature and Student Secretaryship, and after her resignation

a year later was followed by Miss Greta Hinkle.

The women were challenged to build the "Vornholt Memorial" in connection with the Miyagi College, Sendai, Japan, and the Bible Woman's School, Shenchow, China, after the completion of the Thankoffering Hospital Fund. The G. M. Guilds were requested to raise the Kindergarten Fund for Yochow, and the Mission Bands the Fund for the "Children's Ward" in the Thankoffering Hospital.

It was gratifying to note the membership settling down to a definite, dependable basis. There was also a large increase in individual offerings.

At the Cabinet Meeting held at Cedar Crest College, Allentown, Pa., June 7-13, 1924, Miss Alma Iske resigned to accept the appointment as a missionary to China. Mrs. Annetta Winter was elected to fill the vacancy.

In the spring of 1924, the Classical societies heartily endorsed the action of General Synod to unite with the Presbyterian Church in U. S. A. and the Reformed Church in America in sending the gospel to Mesopotamia. The first budget for missionary work in Baghdad was pledged at this Cabinet meeting.

While the Cabinet was in session at Central Seminary, Dayton, Ohio, May 25-29, 1925, Dr. Allen K. Faust, President of Miyagi College, was authorized to proceed with the erection of the Vornholt Memorial.

In response to the request from China that a General Hospital be built in place of a Woman's Hospital, the Cabinet resolved favorably to share in building a General Thankoffering Hospital, providing the men of the Church gave an additional Thankoffering of $25,000.

Fourteenth Triennium, 1926-1929—The Triennial Meeting convened in Trinity Church, Philadelphia, Pa., May 26-31, 1926. The Treasurer reported the receipts for the last triennium to be $428,519.15, an increase of $100,188.75 over the preceding triennium.

A large percentage was given to Foreign Missions, and a large balance in the treasury awaits the propitious time for the erection of the Thankoffering Hospital, the Kindergarten Building, Yochow, China, and the Woman's and Kindergarten Building, Sendai, Japan.

The W. M. S. Juniata Classis was received at this meeting.

Mrs. Annetta Winter, Secretary of G. M. Guilds and Mission Bands, resigned to accept an appointment as missionary to Yochow, China. Miss Helen Trescher was appointed to fill the vacancy.

The officers elected were: President, Mrs. L. L. Anewalt; First Vice-President, Mrs. B. B. Krammes; Second Vice-President, Mrs. I. W. Hendricks; Recording Secretary, Mrs. Joseph Levy; Corresponding Secretary, Mrs. F. W.

Leich; Statistical Secretary, Miss Elizabeth Zimmerman; Treasurer, Mrs. R. W. Herbster.

A motion prevailed to move the Western Depository to Cleveland.

Aside from the permanent support given for work among women and children and various other objects in the foreign field, the W. M. S. G. S., through budget, special offerings, and very largely through the splendid Thank Offerings, gathered annually by the efforts of Mrs. Allen K. Zartman, the efficient and faithful Thank Offering Secretary for twelve years, aided generously in the erection of the following buildings:

Street Chapel (25th Jubilee Fund, 1912)	$ 500.00
Lakeside Chapel (25th Jubilee Fund, 1912)	2,000.00
Cook Memorial (W. M. S. Lehigh Classis)	900.00
Street Chapel, China (Mrs. J. G. Rupp Specials)	1,235.45
Chapel, China (W. M. S. Lehigh Classis)	1,500.00
S. Emma Ziemer Memorial, Yochow, China (T. O., 1915)	11,419.81
Science Building, Girls' School, Sendai, Japan (T. O., 1919)	19,000.00
Home for Women Missionaries, Yochow, China (T. O., 1921)	2,109.00

Day School, S. Emma Ziemer Memorial (T. O., 1921) 1,000.00
Kindergarten, Yamagata, Japan (T. O., 1921) 3,500.00
Pifer Residence, Tokyo, Japan (W. M. S., Pittsburgh S., 1921) .. 1,404.02
Girls' School Building, Shenchow, China (T. O., 1921) 24,000.00
Misses Hansen and Lindsey Home, Sendai (T. O., 1922) 10,000.00
Bible Woman's School, Yochow, China (T. O., 1922) 10,000.00
Esther Shuey Snyder Memorial, Shenchow (T. O., 1923) 6,000.00
Teachers' Home, Shenchow, China (T. O., 1923) 3,000.00
Vornholt Memorial, Miyagi College, Sendai, Japan (T. O., 1926) 32,000.00

In addition, there are funds in the treasury for the erection of the:

Woman's Wing, Thankoffering Hospital, Yochow, China $25,587.87
Men's Wing, Thankoffering Hospital, Yochow, China 20,192.91
Kindergarten and Woman's Building, Sendai, Japan 11,366.92
Evangelistic and Industrial Buildings, Lakeside, China 7,212.38
Kindergarten Building, Yochow, China 5,014.99

The splendid services of the Departmental Secretaries have been large factors in the growth of the W. M. S. G. S. By faith, prayer, and patience, the W. M. S. G. S. has become a vital force in the Church. The assumption of the lowliest task—the uplift of submerged womanhood—has developed into one of the most potent movements in Missions.

The coincidence in the election of Dr. Allen R. Bartholomew as a member of the Board of Foreign Missions at Akron, Ohio, June, 1887, the same place and time the W. M. S. G. S. was organized, has closely identified Dr. Bartholomew with the General Society from the beginning. The entrance of women into active public service developed new conditions, sometimes tinged with apprehension, and at times causing diversities of opinion. Through frank Christian conferences, amicable understanding and mutual appreciation were arrived at, thus leading to a higher plane of service. Each year the spirit of coöperation has grown stronger. Since Dr. Bartholomew's appointment, twenty-five years ago, as the Secretary of the Board of Foreign Missions, the direct contact has firmly welded the bonds of friendly associations. May many more years be granted Dr. Bartholomew, so that he may enjoy the fruits of a faithful service rendered to God and mankind.

THE PURPOSES AND METHODS OF FOREIGN MISSIONS THESE LAST FORTY YEARS

Rev. William E. Lampe, Ph.D.,
Executive Secretary of the General Synod

The purpose of Foreign Mission work is to complete the "evangelization of the world." That the parts of the world now Christian, or at least evangelized, are to evangelize the rest of the world, is the meaning of "Foreign Missions."

The "evangelization of the world" means to give the "good news" of salvation through Jesus Christ to every person living. To be more specific, it means the giving of the message of salvation through Christ to every man, woman and child so clearly and so fully that he or she shall be able intelligently to accept Jesus Christ as Saviour and Lord and become His true disciple.

In recent years attention has been called to the fact that the task of Foreign Missions is not complete with evangelization. There must follow the "christianization" of a country or community. In every land there must be established an indigenous Christian Church—one that is self-supporting, self-propagating and self-governing. This native

REV. SAMUEL N. CALLENDER, D.D.
Secretary, 1890-1902

church must be helped until it is firmly established and prepared to evangelize and christianize the people not yet reached. At the same time that the work of "evangelization" is being done with the help of foreign missionaries, there must be set in motion those forces which will transform the life of the people so that it shall ultimately become Christian. It may therefore be properly said that no foreign missionaries will be needed after the evangelization of a country has been accomplished.

Salvation must be personal and individual. Souls must be won one by one, but every individual is a member of society and his becoming a Christian has a profound significance to his relatives and friends and all with whom he comes in contact. He cannot become a Christian without a sense of responsibility to help win these others. Moreover, his own walk and profession will be full of hardship if his environment is hostile, or even only unsympathetic. Unless the life of the whole community is influenced by Christianity the newly-born Christian may not grow in his Christian life and there is danger that after a time he will "lose his faith." The plan of Foreign Missions, therefore, must include not only the single individual but all individuals. Society as a whole must be transformed and made Christian. Groups of believers must be banded together in local churches and these congregations united into a Christian Church.

The Reformed Church, through one of its ministers, did Foreign Missionary work in the Turkish Empire beginning eighty-five years ago. We also indirectly helped establish some foreign missionary work in India. Our own distinctive work, however, began about fifty years ago in Japan. A little more than twenty-five years ago we sent our first missionaries to China. Our chief work has been carried on in those two countries. We have made a beginning in Mesopotamia, although the work there is only a few years old.

Japan and China are two of the oldest countries in the world. They have ancient and advanced political, intellectual and religious civilizations. Mesopotamia has a long and challenging history. It is easy to see that missionary work in these three countries is quite different from that in any part of Africa and in almost any other foreign mission field. To some it seems presumptuous for the people of so young a nation as America to offer to the peoples of these ancient civilizations a religion which is so much younger than Buddhism, Confucianism and Shintoism. Japan has adopted and adapted the best of our Western civilization, and today has universal education, an omnipresent daily press, a cosmopolitan literature and a national self-confidence. She is proud and fully acquainted with the shortcomings of the people who call themselves Christians and offer the Japanese their religion. Western nations have

not always treated the Japanese and Chinese fairly. Christian missionaries themselves have made many mistakes.

While the work of Foreign Missions is intended to lead individuals to Jesus Christ, to establish an indigenous church, and to help organize and establish the forces of righteousness so as to subdue the forces of evil, it is not the purpose to establish the Reformed Church in foreign lands. The converts to Christianity are not members of the Reformed Church but of the Church of Jesus Christ. It is well that the Reformed Church has come to understand that we are not trying to extend the Reformed Church in the Orient. We are therefore less impatient regarding results in the way of increasing numbers of converts. This makes all the difference in the world, too, as far as the missionary himself and his work are concerned. Christianity must not be something "foreign" and the missionary must not work with a feeling of superiority of race or of antecedents. He is not working *for* the Japanese or for the Reformed Church, but he is working *with* the Japanese in bringing men and women to know Jesus Christ. We do preach to them the truths of Christianity as understood and interpreted by the Reformed Church, but we do not desire to have them become members of the "German Reformed Church in Japan" or of the "Reformed Church in the United States in Japan"

or in China or in Mesopotamia. From its beginning our work in Japan has been identified with "The Church of Christ in Japan," which is the largest body of Protestant Christians in that country. In China the Christian congregations which have grown up in connection with our work are part of "The Church of Christ in China." We do not as yet have any congregations in Mesopotamia, but there our work is an integral part of the United Mission in Mesopotamia.

The real value of the work of Foreign Missions depends upon its aim and motives, which determine the methods. The policies of the foreign mission work of the Reformed Church have been largely shaped by the one man, Dr. Allen R. Bartholomew, who has been our Secretary continuously for twenty-five years. The departments of the work and the types of missionaries sent out have been largely determined by him as the Secretary for twenty-five years and as a member of the Board for forty years. There have been changes of policy through the years, and there has been much adaptation, for world conditions have changed and the work of foreign missions is a live and growing enterprise.

All foreign missionary work must begin, continue and end with the preaching of the Gospel, but our Master, Jesus Christ, himself preached, taught and healed, and He sent out His disciples to preach, teach and heal. No hard and fast distinc-

tions should be drawn here. Preaching should have as its aim to win men to Christ, and to build them up in faith and knowledge of Him. That is also one of the primary purposes of mission schools. Healing the sick is a means of leading men to know the great Physician, the healer of the soul as well as of the body.

From its inception, our Board has encouraged all outgoing missionaries to learn the language of the country to which they go. Indeed, the Board has not only given all possible help, but has insisted that the missionary himself make every effort to acquire the language. In both Japan and China our missionaries have stood out as those who have exceptional facility in the use of the languages. They have not only learned the language themselves, but by publication of books and in other ways have been of inestimable help to the missionaries of other denominations, to those in government service and to others.

Our first missionaries gave themselves almost altogether to what is commonly called evangelistic work—the preaching of the Gospel, teaching Bible classes and leading inquirers to Christ. The first seven years were spent in this way in Yokohama and Tokyo. Evangelistic work has been continued in the City of Tokyo and in the neighboring province of Saitama by our missionaries who have resided at the Capital.

When the invitation was received, in December

1885, to open work at Sendai and in the Tohoku, our missionaries for a time co-operated with the Japanese in evangelistic work. Reverends Masayoshi Oshikawa and William E. Hoy were both very desirous of an educational institution, but the Board directed Mr. Hoy to spend his labors primarily in evangelistic work, with the understanding, however, that if favoring conditions seemed to require it, the Board would approve his adding teaching to evangelistic labor. In a year or two the educational work was begun which has developed into our two large colleges at Sendai, the Tohoku Gakuin or North Japan College for men and the Miyagi Jo Gakko, the College for women. The work of evangelism and that of education have been conducted side by side. A majority of the missionaries have devoted themselves primarily to the educational work, but all of them have the evangelistic spirit and give much time to assist in evangelistic work. It may be well to note here that in the earlier stages of the modern foreign missionary movement, before our own Reformed foreign missionary work had gotten well under way, too exclusive emphasis had been laid on the spiritual experience of the individual. The larger, wider scope of the foreign missionary enterprise, as already outlined, made educational institutions necessary.

The chief aim of our work in Japan is to assist the Japanese in building up the Church of Christ

in Japan. We have aided in the development of a number of congregations which have become self-supporting. We are also helping support several scores of organized congregations which have not yet reached the stage of self-support, and we are assisting at many more "preaching places" scattered all over the Tohoku. All of our missionaries located at Tokyo, Yamagata, Wakamatsu, Akita and Morioka, as well as several of those living at Sendai, devote themselves to what is called evangelistic work as such. These missionaries preach on Sunday and during the week deliver lectures on Christianity to large and small audiences; they teach Bible classes, distribute portions of the Scripture and Christian tracts; they spend many hours with individuals teaching them the truths of the Gospel and the way of the Christian life; they assist in the Sunday Schools; they co-operate with the Japanese pastors and evangelists and Bible women, and by their preaching and teaching, their walk and their conversation, seek to lead others to Christ and to build up the Church.

In China a street chapel was opened as soon as our first missionaries were able to preach in Chinese. Evangelistic work among the women and Sunday Schools for the children were also started. The evangelistic work is along almost the same lines as in Japan. Being younger, there are naturally not so many churches or out-stations, but there are four organized churches and thirty-

four other preaching places.

As they become Christians, the Japanese and Chinese are taught that it is their duty to help win others to Christ. Indeed, these peoples are more willing and ready to do all in their power to win others than is the average Christian in America. They recognize that they should do everything possible to bring their congregation to self-support at the earliest day, and in accordance with their means they give far more liberally than do our own people.

Our educational work in Japan, in China and in Mesopotamia was begun without any conscious effort on our own part. Indeed, the work seemed to be awaiting us. Some denominations began missionary work in Japan and China, and confined their efforts almost exclusively to what has been technically called evangelistic work, but soon discovered that to make their work effective and permanent it was necessary to open schools. Sooner or later, every denomination has come to this view. Christianity puts more emphasis upon education than any other religion in ancient or in modern times. Christian ideas regarding God, man, and human relationships compel the highest use of the intellect and the fullest development of our reasoning powers. It has been well said that "evangelism has to do with the present generation and education with the next. Evangelism gathers men into churches, while education secures the

permanence of the institutions that evangelism calls into existence. Education forges the weapons of offense and defense that evangelism wields against heathenism and skepticism."

Great changes are taking place today in the life of the world. These great social, physical, moral and national changes have all originated in the thoughts and beliefs of men. Ideas and ideals produce fundamental changes in religious belief and result in sweeping revolutions that produce a new social order. Correct thinking and correct beliefs dominate men and nations. Missionaries need not give much thought to the results and ultimate changes that will take place. Their approach must be to the mind, the heart, and the conscience of their pupils by giving them a true Christian education.

Japan turned her face in the direction of a modern educational system, which included the best the West has to give, when the Emperor Mutsuhito in his coronation oath in 1868 declared that "knowledge and enlightenment shall be sought throughout the world." In one generation Japan has developed an educational system that is not surpassed in any other country. Christian missions have contributed largely to this development, especially along the lines of education for women. The whole missionary body has insisted that mere education, either elementary or higher, apart from Christianity, with no promptings of

Christian morality, no infusion of Christian truth, and no lessons in Christian living, is not in itself an effective instrument of social regeneration. This ideal has been upheld in all of our Reformed mission schools, and it has been applied in part by the Japanese themselves in the schools under government control. Our missionaries have been active in educational circles, and have exerted influence that has helped put the modern educational system upon a high intellectual and moral plane. Our North Japan College and our Miyagi College are known not only in North Japan but over the Empire. The standards of these two institutions have been an inspiration and help to all who are interested in the cause of education and the best welfare of the Japanese people.

Our missionaries in China have organized their work along practically the same lines and have produced practically the same results as in Japan. The small school started in Yochow City has grown into Huping Christian College at Lakeside. A number of day schools in the districts are part of the "Lakeside Schools." The Ziemer Memorial Girls' School exerts a great influence. At Shenchow, schools for boys and girls were opened almost at the beginning of our missionary work. The Eastview Schools for Boys and the Girls' School are most important factors in all the work of that Station.

Our work in Mesopotamia is almost exclusively

educational. We have at Baghdad a school for boys and a school for girls, and both have excellent prospects.

There is sickness, suffering and distress in every land. Our Master went about doing good, healing the sick and cleansing the lepers. Medical missionaries have accordingly gone to almost every land as part of the missionary forces. There were a few medical missionaries of other denominations in the early missionary days in Japan, but the Japanese made such rapid progress in medicine that by the time our Church started in Japan it was hardly necessary to send out any medical missionaries. The situation has been and is quite different in China. If Christ were there today in the flesh He would spend much of His time in healing the sick and relieving the suffering. Two-thirds of all the people in China are born, live their lives (sometimes in great suffering) and pass from this world without having received any real medical attention or help. Our missionaries were appealed to for help almost immediately after their arrival. Dispensaries and hospitals have been opened, and tens of thousands of Chinese have been ministered to. For many years this arm of our work received altogether inadequate attention and support. Dr. Bartholomew said some years ago that "our medical work in China has never been given a fair chance to exert its full influence for Christ. It is amazing that

our workers have been able to achieve the results they did under the crippled conditions."

While the evangelistic, educational and medical departments are the chief forms of foreign missionary endeavor, there must be additional agencies and methods of work. A Christian literature must be created. One of the first things done by the early missionaries, even before the arrival of any of our own Church, was to translate the Bible into Japanese and Chinese. Pamphlets and tracts on Christian subjects were written in the vernacular or translated from the English and other languages. Church papers were started, Sunday School lesson helps were prepared, and sermons and other Christian articles have been printed in the newspapers as part of a campaign of newspaper evangelism. Our own missionaries have taken a very important and prominent part in all features of literary missionary work in both Japan and China.

Our representatives have carried on certain forms of industrial work. Particularly with a view to helping the students to support themselves, an industrial home was maintained for a number of years in connection with North Japan College. A printing press and a book store—a dairy and other kinds of activity were conducted by and for the students. In China at both our stations, we are giving the Chinese help and instruction along agricultural lines. There are various forms of

industrial work among the women. All of this industrial work in both countries is important as part of the whole missionary plan.

The missionaries of our Reformed Church seem to have had more than their share of work to do along philanthropic and social service lines. At the close of the Russo-Japanese war there was a failure of the rice crop in North Japan and our missionaries took an active part in the work of relief. When the new crops came in and the most acute distress was over, there were still many hundreds of Japanese children without visible means of support. We co-operated with other denominations in founding an orphanage which was the first in all of North Japan—a witness to the fact that Jesus loves the little children and cares for their bodies as well as their souls. There have been many periods of distress due to famine in the parts of China where our missionaries live. Time and again they have been compelled, or rather they have felt it to be their duty and privilege, to turn aside at least in part from their other work to minister to those in distress. Following the ravages of war they have shown Christian sympathy to thousands in need and have ministered to them. Our missionaries in Japan have noted the large number of deaths due to tuberculosis and have been leaders in the anti-tuberculosis crusade; one of our missionaries has published a book and written a number of magazine articles on the

subject.

When our Saviour was born the angels sang "Glory to God in the highest and on earth peace, good will among men." Our missionaries have been ambassadors of peace and good will many, many times when relations have been strained between the nations. There have been periods of anti-foreign reaction in both Japan and China. These have been largely the fault of the Western nations. Our recent Exclusion Law has stung the racial pride of the Japanese, but our missionaries have helped them to see the distinction between real Christianity and this political act of our country.

Missionaries are representatives of Jesus Christ and not of any earthly government. The Board and the Church do not expect them to take part in political movements in the lands to which they go. They must be loyal to their own government, and sympathetic with the government of the people among which they live. The history of the relations of the United States with Japan and with China is a long story which is not praiseworthy in all details. It is difficult for missionaries going from one land to another to preach that God is our Father and that all men are brothers while their own country, by its official actions, contradicts these fundamental truths of Christianity.

Our mission work began in China the year

before the Boxer outbreak. At that time the Chinese seemed determined to drive out the foreigners and uproot Christianity. In China today there is intense feeling against foreign nations, particularly because of extra-territoriality and discriminations against the Chinese people. Our missionaries have been true servants of Christ in trying to show the Chinese that our God is the Father of all and Jesus Christ is the Brother of all men, no matter what the nations themselves may do.

Our brief review has revealed the truth that the forms of missionary work are varied, but that all have the one central aim of bringing men to know Jesus Christ whom to know aright is life eternal. The work in Japan and in China is now well under way, and of course methods as well as conditions today are different from a generation ago. The work has reached a new stage and besides the two nations have made tremendous progress. Only a few decades ago China was referred to as the sleeping giant; today she is wide awake. Thousands of missionaries have been at work, and several hundred thousand Chinese have shown their faith in Jesus as Lord. Mesopotamia, with its age-long history, is a modern land.

While the aims, and in many respects the methods, or forms, of work have not changed materially during the last forty years, there has

gradually come an increased recognition of the fact that the propagation of Christianity in Japan and in China must not only be *with* the Japanese and Chinese, but in increasing measure also be done *by* them. The pastors and evangelists of all our churches and preaching places are Japanese or Chinese, the missionaries being their counselors, guides and friends. Already twenty years ago our evangelistic work was put under a joint committee of Japanese and missionaries, equal in numbers and in authority. The boards in charge of our educational institutions in Japan have, from the beginning, included Japanese members. In China, too, as the work has developed, the Chinese have been given more and more responsibility and authority in the work conducted by the Mission. There are evidences and expressions, and even outbreaks, of nationalism which, although political, have a very important bearing upon missionary work. The peoples in these mission lands are insisting that there is a difference between Christ and Christianity. They are possibly more keen than are we in our distinction. They say that they respect and are willing to accept Jesus Christ, but they want little or nothing to do with our Western creeds, our Western churches and our Western civilization. The missionaries have nothing to do with government or with the political affairs of the country where they work, and never meddle in national affairs. They are,

however, always sympathetic with the best aspirations of the people, and with whatever tends to their welfare. In the last analysis Japan must be evangelized by the Japanese and China by the Chinese. Our missionaries have been and are doing well to assume and exemplify the attitude of coworkers and helpers.

From the start and until the end of the work that is done by representatives of our Church as foreign missionaries, evangelism has been and will continue to be the center and the key to the whole enterprise. Our Reformed Church, largely due to the wisdom and the spirit of our Secretary, Dr. Bartholomew, has regarded and still regards all our work, whether called evangelistic or educational, medical, industrial or social, as evangelistic work. As Dr. Noss has said, "In Japan education is intensive evangelism, and evangelism is extensive education." All of the departments of the work are parts of a single united whole, with only one definite object in view, the permanent establishment of the Kingdom of God in the lands to which our missionaries go. Educational institutions are not so much needed in the mission field today to simply give a Christian education, but they are vital and necessary to ground the newly-won Christians in the Christian faith so that they are able to give a reason for the faith that is within them; they are necessary to train up a Christian ministry and laity to have charge of the

indigenous church; they are necessary to implant in the hearts and minds of the youth of both sexes those principles and ideals that will lead to the ultimate Christianization of every land. Medical missions are not so necessary to heal a few sick people, important and Christlike though that may be; to give medical relief to all the people of a great land like China would be only a temporary measure. Christian medical missionary work is intended to plant in the Chinese people those principles of life which will bear fruitage in those sympathies and ministries in China which now bless every Christian land.

Dr. Bartholomew has been in fullest sympathy with our work as it has developed; indeed, as it stands today it is what it is largely because of his guidance. He has had more than all others combined to do with the selection of the missionaries. He believes that the missionary *is* the message in character and in act. He has sought for well-rounded missionaries equipped in every way. He has encouraged them in the study of the language on the field and in further study while at home on furlough of those subjects that will help them to do better work on their return to the field.

If there are two candidates who seem equally well qualified in all other respects, and one of them is a musician while the other is not, the musician is always chosen. There are probably no other mission fields in the world where the value

of good music is seen to better advantage than on our fields. The churches in the fields where our missionaries are at work will profit greatly from this.

Dr. Bartholomew has been a firm believer in the co-operation of the missionaries with the Christians on the field. He has been a strong advocate of united missionary work. He has worked in an almost superhuman way to establish strong educational institutions and thoroughly equip them. He has done all his work with the one purpose of building up the Kingdom of God in our mission fields.

THE REFORMED CHURCH AND THE FOREIGN MISSIONARY ENTERPRISE

Rev. William I. Chamberlain, Ph.D.

Corresponding Secretary, Board of Foreign Missions, Reformed Church in America

If an institution is the lengthened shadow of a man, or the projection of a personality, it is but natural that we should find the man in whom we are interested reflected in the institution with which he has been so continuously and effectively associated through many years. While the Board of Foreign Missions of the Reformed Church in the United States is approaching the ninetieth anniversary of its first formal organization, it seems to have entered upon responsible and progressive missionary activity with its reorganization in 1873; and, indeed, entered upon a new beginning in 1878 with the appointment of its first missionary to Japan. Within a decade of this later date, marking the beginning of the new and progressive era of the missionary enterprise of the Reformed Church, Dr. Bartholomew became influentially associated with the Board, not only as a member, but for several years as its Secretary. While he was constrained to withdraw for a time from executive responsibility, he continued

JOSEPH L. LEMBERGER, Phar.D.
Treasurer, 1890-1914

his membership in the Board and his strong personality continued to exercise a large influence in the formative policies of the Board. There is, therefore, a unique relationship of Dr. Bartholomew with the missionary work of the Reformed Church during the early period of the formation of its policies and throughout its history, including its relations with the other Foreign Boards of America. Indeed, while names are associated with the leadership of the foreign missionary enterprise of the American Churches other than those who are now their secretaries, those of us who have been in close touch with American Boards for the past quarter of a century and longer, particularly in their interdenominational relationships, associate Dr. Bartholomew pre-eminently throughout this period with the missionary work of the Reformed Church in the United States. So far, therefore, as the policy of the Board may be said to be influenced by an individual, all of us in the circle of associations with the Foreign Missions Conference of North America think of Dr. Bartholomew in connection with the history of his Board and of its relation to the foreign missionary enterprise of the Churches in America.

One dominant note in the relation of the Reformed Church in the United States to foreign mission work has been the fact that it has from the beginning worked in closest accord with other

denominations. The first work of that Church in Turkey, through its representative, Dr. Benjamin Schneider, was under the parent Board of us all —the American Board. The Secretaries of that Board bear hearty tribute to the mighty force that Dr. Schneider was in the early days of the missionary work in Turkey, particularly at the historic station of Aintab, of which he was the founder and which has become one of the greatest centers of educational, evangelistic, medical and relief work. The Historian of that Board declares that Dr. Schneider was one of the really great missionaries of that pioneer period. Similarly, the work of the Reformed Church in Japan has always been carried on in close alliance with the Church of Christ in Japan, the members of that Mission having always been active in the Council of Missions of the Presbyterian and Reformed Churches in Japan. Again, the Church which has grown up in China through the ministry of the members of the Reformed Church Mission in that country are a part of the United Christian Church in China. Again, the working of this Board in the Mohammedan world is carried on through the United Mission in Mesopotamia.

While the story of organized missions of the Reformed Church began so recently as 1879 in the establishment of the Mission in Japan, all careful observers of the development of the mis-

sionary enterprise in Japan bear cordial tribute to the large place of leadership occupied by the Japan Mission of the Reformed Church. Indeed, it is the dominant Christian influence through education and evangelism in northern Japan, the area known as the Tohoku. Although the Mission of the Reformed Church in China was organized twenty years later, and, somewhat in contrast with the Mission in Japan, occupies an area in that great country quite inland and off the beaten tracks, it still has come to occupy a place of large respect and influence in the Christian movement in China through its educational and evangelistic and medical work.

Within a few years of Dr. Bartholomew's becoming the Secretary of his Board, a foreign missionary policy was adopted—owing largely to his constructive leadership—committing the Reformed Church in the United States to responsibility for the evangelization of three and a half millions of people in Japan, three and a half millions in China and three millions in the Mohammedan world; all to be done in association with other Churches working in those areas. In home relationships also the same spirit of effective cooperation has been manifested by the Board of the Reformed Church and its officers through interdenominational agencies; as the Foreign Missions Conference of North America, the Missionary Education Movement, the World's Sunday School

Association and, during its brief existence, the Interchurch World Movement. An impressive illustration of the closeness of the fellowship of this Board with those of its sister Churches is furnished by the fact that at the time of the reorganization of the Board at Harrisburg, in April, 1873, there was present as a special guest at that meeting the Reverend John Mason Ferris, Corresponding Secretary of the Board of Foreign Missions of the sister Reformed Church in America. The spirit of helpful cooperation in the foreign field with Boards associated in this great enterprise, although of another country, was illustrated by this Board in the period following the war when for several years a contribution of $5000 a year was appropriated to relieve the Rhenish German Mission work in China. Dr. Bartholomew's personal attitude toward these cooperative endeavors was illustrated by his prolonged deputation immediately after the foreign missionary policy of 1909 was adopted, during which deputation he visited not only the fields of his own Board in Japan and China, but the Missions of other Churches in India and other countries for the purpose of making an extended study of their activities and policies.

The outstanding fact, however, in the relation of the Reformed Church in the United States to the whole foreign missionary enterprise of the Christian Church is the notable progress which

has been made by it practically during the period of Dr. Bartholomew's effective and fruitful association with the work of that Church. Fifty years ago, when the Board invited the first missionaries to enter Japan in its name, Dr. Bartholomew was called to the ministry. In the discharge of the duties of this ministry, his watchful interest in the missionary enterprise of his Church and his influence upon it began at that time. Forty years ago, when Dr. Bartholomew entered the membership of the Board and its executive service for a season in a secretarial capacity there were five missionaries on the field, and the budget of expenses was $11,000 per year. The admiration and gratitude of Dr. Bartholomew's colleagues of other Boards have been called out by the fact that at the expiration of these forty years of membership in the Board and twenty-five years of responsible leadership as a Secretary there are today about one hundred and twenty missionaries in the three Mission fields, two of which have been organized during his Secretaryship; about four hundred native workers; about forty-five organized congregations, of which one-fifth are self-supporting; a property valuation of $2,000,000 and a work calling for the expenditure of half a million dollars per year. If an institution is the projection of a personality, surely here is encouragement to all engaged in similar service, in the thought that

God uses and blesses human instrumentalities in building up His Kingdom among men.

While recounting and recording occasions calling for gratitude in these wider relationships and through these contributions of a single Board to the whole missionary enterprise of the Church, in this instance so largely associated with the active service of a single Secretary, we are not unmindful of the values of personal relationships. We are thinking now of the personal relationships of the Secretaries of the various Boards through the influential organization of the Foreign Missions Conference of North America, in which many of the Secretaries and other officers of the Boards are brought annually into helpful and happy association.

This Foreign Missions Conference was organized in 1893, and has had a continuous and increasingly influential existence through the intervening thirty-four years. Dr. Bartholomew began his attendance upon this Conference in the fourth year after its organization and has been present in an active way at twenty-four of its annual meetings. On four occasions he has read papers on important subjects allied to the administrative work of the Boards. On four other occasions he has led in the devotional services of the Conference, one of his conspicuous contributions to the development of the spiritual life of his associates. He has presided at a number of the

sessions, and was Chairman of the entire Conference in the year 1924.

Not only at the meetings of the Conference, but during the interim between meetings, Dr. Bartholomew has lent his helpful co-operation in service upon the Committees of the Conference. During nine years he has been a member of the main Committee of Reference and Counsel, and on several occasions has served on the important Committee of Arrangements, as also on the Committees on Finance and Headquarters and Principles and Methods of Administration.

This loyal and helpful co-operation of Dr. Bartholomew, in close association with his colleagues of other Boards, has left upon them impressions of his readiness to accept assignments involving both time and labor; his catholicity of spirit; his tendency toward generous policies; his interdenominational attitude; his openness to fresh information; his inquiring nature. The longer one knows him, the more is his counsel valued; he is not controlled by petty considerations; while loyal to his own Church, he has customarily taken broad, comprehensive views of the coming of the Kingdom. He has been generous and sympathetic toward others, always a progressive counsellor and a brotherly soul. While for these excellent and distinguished characteristics we honor him, we love him for his brotherly qualities and his wondrous grace of humor. On many an occa-

sion, when oppressed with the seriousness and perplexity of our task, Dr. Bartholomew has lightened and illuminated our committees and conferences by flashes of wit and of humor that have been as delightful as they have been kindly. His immediate colleagues in the work of his own Board have borne testimony to the fact that again and again the swelling tears in Dr. Bartholomew's eyes under the burdens and agonies of critical situations have given way to that irresistible bubbling of humor out of the depths of his soul, greatly relieving the tension of the burden under which his associates and he were struggling.

It has been truly said that real leaders, like poets, are born and not made, and that God does not create many of them in comparison with the number of ordinary folk. Dr. Bartholomew's colleagues and associates in the missionary enterprise have been impressed by his possession of those distinguishing qualities, apart from executive ability, which equip a man for leadership in the missionary enterprise: a passion for souls, a world vision, a spirit of toleration and an unconquerable faith.

There is one phase in this element of personal relationships that is even closer, if possible, than that which exists between a Secretary of a Board and his associates at home. It is the relationship between the Secretary and his colleagues on the field—the missionaries. A sure test of an execu-

tive officer's efficiency is the morale of the working force. It is quite possible for a Secretary to be capable in other respects while failing to command the confidence and the affectionate loyalty of the missionaries on the field. There are many evidences to the fact that in this important relationship Dr. Bartholomew has not failed. This happy relationship well-known to his secretarial colleagues at home is due in great measure to his large heart; to the spirit of comradeship that breathes through his written words; to the element of sympathy and humanity exhibited in all his relationships with the missionaries of his Church. These bear ready and clear testimony to his secretarial fairness; to their confidence in his ability to appraise the whole situation in the field; to his invincible optimism and his venturesomeness; to the sympathy and tender-heartedness which has penetrated and permeated his official relations to the missionaries in the field who are bearing the heat and burden of the day.

However, the finest thing which can be said of a personality which has projected itself through the life of the Church for fifty years at home and twenty-five years abroad, is that his life and service are the record of what God has been doing with His servant. The man is indeed but an incident in the Providence of God. In the commemoration of these anniversary years we are not merely commending a person; we are recognizing

that person as fulfilling a Divine plan. Dr. Bartholomew's colleagues of other Boards and of other Communions join in solemn gratitude with his own Church in identifying the life and work of this its Minister with the plan of God; in making this identification with respect and honor and love and in recording our confident expectation that future years will reveal more fully the great contribution that Dr. Bartholomew has made to that ultimate aim of all missionary organization and administration, the accomplishment of the missionary enterprise in establishing the Kingdom of Jesus Christ in all the world.

Tributes to Dr. Bartholomew

AN APPRAISAL

Rev. Charles E. Creitz, D.D.
President of the Board of Foreign Missions

Although I was out of the country during the time when the material for "'Fifty Years of Foreign Missions" was being prepared, I prize the opportunity of adding a brief tribute, as the President of the Board, to the character and achievements of Dr. Bartholomew.

My visit to Japan revealed to me the magnitude of the work accomplished during the twenty-five years that Dr. Bartholomew has been the General Secretary of our Board. It must be remembered in this connection that when he became Secretary only a comparatively few members of the Reformed Church had any deep interest in such an enterprise as foreign missions. The Church was just coming out of a long period of struggle with poverty and internal dissension, and seemed to need all her strength to maintain herself at home.

But with characteristic enthusiasm and indomitable energy he set himself the task of arousing an apathetic and indifferent Church into a more or less aggressive instrument for the propagation of the Gospel in non-Christian lands. By his virile leadership he has been the chief instrument in the

hands of God in transforming the spirit of an entire denomination, so that today there is a united Church back of our foreign missionary enterprise.

He never regarded himself as merely the agent of the Church to carry out its mandates, a mere servant who does his master's bidding. He made the Church see what her duty was. He helped to create her mandates. Through his efforts the Church was made to see the bigness of her task and the impossibility of shirking it without betraying her Lord.

His own labors and responsibilities grew with the increasing and enlarging work, but he never halted for an instant in order that he might save himself. He seemed to renew his strength by taking on additional tasks. Growing years instead of diminishing his energy have given him increasing power.

When he became Secretary, the work on the field was simple and largely unorganized. During his administration a very complex and yet firmly coordinated organization has grown up in our foreign mission territory. The Japan Mission is as fine a piece of missionary organization as can be found anywhere in the world.

Our schools in Sendai are a model of educational endeavor that has not been surpassed by any other Mission, and the evangelistic work is in the hands of trained leaders who know the mind

of Japan and the best way known at this time, to make the Gospel message effective among the people.

There is no doubt that the Missions in China and Mesopotamia, which I was not able to visit, are similarly well organized and manned. The heroism and consecration of our missionaries in China in these chaotic and perilous times is sufficient proof of the high quality of their faith and their religion.

Nearly all this amazing growth in missionary spirit and giving at home, and this tremendous expansion abroad, has taken place in the last twenty-five years, and the one man to whom above all others credit must be given for what has been accomplished is Dr. Allen R. Bartholomew.

His name will appear constantly in the pages of this book, but no history of this quarter century of foreign missionary endeavor in the Reformed Church, could possibly be written through which did not run as a cohesive force the influence, the consecration, the vision, the courage and the faith of this man of God.

THE TRIBUTE OF A BOARD MEMBER

Elder David A. Miller

After a continuous service of twenty-five years as Secretary of the Board of Foreign Missions, it is the rare privilege of Rev. Dr. Allen R. Bartholomew to enjoy the esteem, respect, and highest confidence of his fellow Board members.

Seldom, indeed, are men privileged to serve so long in such a responsible position and ripen into old age under circumstances so pleasant as surround this much-loved man.

It is the recompense of consistent and conscientious labor of long years, guided by unfaltering faith in the Lord and in the Church.

Forty years ago when he was elected a member of the Board, he was also chosen its Secretary, and served for three and a half years in connection with his Trinity Church pastorate at Pottsville, Pa. His letter of acceptance at the time showed his clear comprehension of the work; it is reproduced now to show that his conception then has been maintained through all these years.

Pottsville, Pa., July 19, 1887.

Rev. David Van Horne, D.D.,
President of the Board of Foreign Missions,
My dear Brother:

After a season of earnest prayer and careful

study, I greatly rejoice that the God of all grace and truth enables me to accept the call to the Secretaryship of the Board of Foreign Missions. The growing consciousness that this is the Lord's doing constrains me to lay my life anew on His altar with the fervent prayer, that He will consecrate me to this special work.

Your kind information, and my profitable conference with Father Kelker, has made plain my duty to enter this new sphere of Christian activity. The earnest call lodges in my heart and I cannot get rid of it.

It is needless for me to restate my difficulties in arriving at a decision. The assurance of the confidence and the support of the Board in my arduous labors, encourages me to go forward in the name of the Lord in the cause so dear to my heart.

Pardon my reference to a coincidence which to me is remarkable, since I shall be the successor of the dear Dr. Johnston. By a singular Providence, I had the privilege to visit our late Secretary during the afternoon of his death. He knew me, but he spoke entirely in the language of Holy Writ. He died like the saints of all ages with a prayer on his trembling lips. In approaching the throne of grace with the dear family I felt that the place was holy, for the angels were already waiting to bear his spirit to the home of the blest. I bade him farewell in the sweet hope of an eternal reunion in the Father's house on high, and he gave me his usual blessing at parting—"The Lord be with you."

I pray God, that his mantle of ripe experience, an impressive eloquence, and a burning zeal may have fallen on me *then* and *there.*

There is a great work for us to do in the world. We have begun a good work in Japan. The present is the missionary opportunity of our Church. Now the door stands open. Today the heathen call. Let us improve the golden hour, for the Lord has much people in the Empire of the Rising Sun.

I sincerely trust that the death of a tried and efficient Secretary, and the return of a true and loyal missionary, will cause the light in our dear Zion to shine more and more unto the perfect day. May the great Captain of our salvation lead us on till every soul be won, for Jesus' sake.

Yours in the bonds of the Church,

A. R. Bartholomew.

The Board had been reorganized on April 15, 1873. In 1887, when Dr. Bartholomew entered the Board, there were five missionaries on the field. The budget expenses were $11,000 per annum, and the Secretary's salary was fixed at $200. This amount was increased to $600 in 1889, during the time the Rev. S. E. Stofflet, now of Hazleton, Pa., served as assistant pastor to Dr. Bartholomew who paid the $600 to Dr. Stofflet.

When Dr. Stofflet was called to Waynesboro, Pa., in 1890, Dr. Bartholomew resigned as Secretary of the Board, due to the earnest request of his parishioners. The Rev. Dr. Samuel N. Cal-

lender was elected, and served the Church very acceptably until January, 1902, when he resigned at an advanced age.

One can readily see how, during the fifteen years, as Secretary and member of the Board, Dr. Bartholomew had some wonderful experiences, so that when the call came to him at the annual meeting of the Board held in Grace Church, Philadelphia, March 11, 1902, he was the one man to whom the members looked to accept the position. The Doctor was then pastor of Salem Church, Allentown, Pa., the largest in the denomination. After three months of mature deliberation he accepted the challenge.

In the Minutes of that meeting, we find that the President of the Board, Dr. James I. Good, was ordered to insert in the Minutes, and to publish in the Church papers the following note:

"The Board of Foreign Missions at its last meeting elected Rev. A. R. Bartholomew its Secretary. It did this against his most earnest protest, as he did not wish to leave the pastorate. But it was a spontaneous movement in the Board. They were so much pleased by his ability and success in the past few months that they felt he was *the* man of the hour. The Board most earnestly hopes he will accept the position."

During his pastorate at Salem it was the good fortune of the writer to know the work he did there. His large congregation and the position

of its pastor as the leader of the Church's largest congregation imposed unusual duties which consumed his days and portions of the nights continually. He was a very busy man, doing a large work and doing it well. The city also had its claims upon his time. Perhaps that pastorate at Salem was a forerunner in preparation for the Foreign Missions Secretaryship because of the varied and arduous duties it imposed on him.

In his pastorate he had the faculty of gathering men about him who aided in the accomplishing of the works of the Church. This faculty he brought into the foreign work. If he is not able to do a thing alone he has the resource to know others whom he can enlist. It was without a doubt a sacrifice for him to leave the pastorate; not only because of the fine position he held but because he loved his work.

This love, however, bore him well in the Secretaryship because he brought with him the heart and viewpoint of the pastor, so very essential in a work requiring a close touch with the pastors of the Church. He still loves to preach of the unsearchable riches of Christ. He understands the work of a pastor as few men do and this has helped him greatly in leading the pastors of the denomination to support our Foreign Mission work.

One recalls with pleasure the days when the Doctor served as pastor of Salem and the writer

was a reporter. The large membership of Salem made news from that church good news. We found a friend in Dr. Bartholomew. He knew news and he knew then as now how to present it for publication. The news man appreciates a friend who can provide news on days when it is scarce. Dr. Bartholomew has this faculty. He was one of our resources. Sometimes we felt that we were imposing on good nature to call upon him while others slept; but the story we sought was frequently ready on arrival at his house.

If the Doctor had chosen journalism instead of the ministry he would occupy an editorial chair today. With the employment of this talent he has perhaps wielded as much power as with his voice. As a frequent contributor to the Church papers he has given publicity to the foreign mission work. He is editor of the *Outlook of Missions,* which he founded and has been its Editor-in-Chief from the beginning. This is one of the best missionary journals in the country. He prepared all the annual Foreign Mission Day Services during the last twenty-five years as well as the Triennial Reports to the General Synod regarding the work.

He has written pamphlets and leaflets by the score. Thirty-seven years ago while Mr. Oshikawa was in this country he wrote the volume, "Won by Prayer," a life of Masayoshi Oshikawa. He is the author of "The Apostle of Ryo U," the

life of Rev. Herman H. Cook, and "The Martyr of Huping," the life of Rev. William A. Reimert.

When Dr. Bartholomew became Secretary in 1902, his office was established at Philadelphia, by invitation of the Publication Board when for the first time the Board had permanent headquarters. Dr. Callender had resided at Mechanicsburg, Pa. and the meetings of the Board were usually held in Salem Church, Harrisburg.

Dr. Bartholomew was urged to institute a more aggressive policy. He did assume the leadership with the aggressive policy which has never been changed. There have been many disappointments but the achievements have far exceeded them.

Now began the larger constructive work. There had been a gradual development of the missionary spirit throughout the Church during the twenty-five years of the Board's reorganization, but the progress was slow. The annual offerings in 1901 were $39,759.19.

One of his first duties was to provide for the funds to pay for the London Mission property at Yochow City, China, the purchase of which laid the foundation of our China Mission. The Board then, as now, looked to him to lead the way.

It is one thing for missionaries to impress a Secretary as to their needs on the field and convince him that certain improvements are very essential and need prompt action, but it is an entirely different thing for a Secretary to promptly

arouse an entire Church to see the needs as he has been led to see them. The members require considerable cultivation in order that they may rally to the projects desired. In the cultivation of the Church and in winning it for the work of Foreign Missions, he has accomplished with tongue and pen a work that will stand out boldly among the achievements of the Reformed Church in this country.

When new missionaries are sent to the field we frequently think only of their salaries and feel, if this support is in sight, ample provision has been made. The fact is that as soon as a missionary arrives on his field he must have a place to live. This means a house. Then he must have a place wherein to work. This means chapel, school and hospital buildings and lands whereon to build them.

Here is where the work of the Secretary becomes exceedingly difficult. Land and buildings are needed as the work progresses but the Church support does not rise above the current expenses for the worker. As soon as properties are acquired from the current fund, it suffers. This has frequently been necessary because of the urgent needs. But a strain to meet regular payments results; and during many years it has fallen to the Secretary to provide for all debts and deficits.

In later years he has been given more help to do

this, but in the earlier years, when the responses were decidedly meagre and the demands growing heavier, it meant the carrying of heavy burdens. It is not likely that the trials of those years will ever be known. Suffice it to say, that the Doctor has been enabled to see the results of the earlier sacrifices grow into well established and well organized Missions where the harvest is ripe and plenteous and where souls are won for Christ.

The result of these twenty-five years is an intelligent appreciation of the work of Foreign Missions by the Church as a whole, greater liberality on the part of the members, and a deeper interest in all the work of the Church, besides one hundred and sixteen missionaries in the field, over three hundred native workers, and property valued at nearly two million dollars. These figures tell a story of their own.

Without aggressive leadership these results could not have been attained. Dr. Bartholomew has a faith in the divine leadership that does not swerve.

He has been able to transfer this faith to others. He goes ahead while others wait.

He has never lost sight of the bigness of the job.

His sympathy has no bounds. The call from far across the seas is as loud to him as if it were near by.

Dr. Bartholomew perhaps looms strongest as

the friend of the missionaries. He has realized as no other member of the Board that the greatest asset in the missionary work is the missionary himself. The missionary leaves home and kindred and goes to work under not only different, but at times most adverse, conditions. Many times discouragements crowd upon him. Then the sympathetic support of the Secretary gives one new encouragement. The missionaries of our Church know that they have a friend at the helm and this has been a tremendous help to enable them to do their best work. The Board has long recognized this. Sometimes his fellow-members are led to say that the Doctor is carried away by his sympathies for the missionaries; but it is final results that count, and these have been contentment on the field and the working of the missionaries under the most favorable conditions possible.

He is reasonable, ready to listen to his fellow-members on the Board, and if theirs is the better plan, to adopt it.

He is tactful and conciliatory. The many problems, that come from the field and those arising at home, require these traits.

It may be added here, and with all good grace for the missionary, that the missionary is only human and has ideas of his own. Sometimes these ideas will clash with those of a fellow worker, and at such times the Secretary becomes the arbitrator. In this office the Doctor has done

some of his best work. He aims constantly to have the work move with as little friction as possible, knowing full well that the workers will produce the best results under the happiest conditions.

He is aggressive and ready to go forward.

He is cheerful. The burdens of the missionary and the Board are all the lighter for this.

He enjoys the goodwill and support of his Board.

The men of the Board recognize that, with a Church at work at home and a contented and happy missionary force abroad, the harvest for the Kingdom of God will be large. The Secretary of the Board has done much to bring about these conditions.

Dr. Bartholomew is a man one is glad to know and it is a pleasure to be counted among his friends.

When through long years of intimacy our appreciation of a man does not dim, he is fortunate indeed. It has not dimmed; but it has grown continuously.

The members of the Board of Foreign Missions who have met with the Doctor for many years have been in a position to study him most intimately. We met with him when all was serene, when every voice from the fields was one of good cheer, and when the support from home was ample. We have met with him when the conditions were reversed. In the face of problems, that

threaten the stability of the work, those sterling qualities of the man, patience, tolerance, and a keen sense of justice, are manifest.

The Doctor is slow to take drastic action. He generally has a fuller knowledge of a situation than his Board members and has had more time to study it than anyone else, and thus he frequently saves his Board from what might later prove to have been an indiscreet action. A frank acknowledgment of one of the Board members is that the Doctor has managed so well that the members have not been needed, excepting when he confronts a very grave situation.

While he has this ability, he is the last man to be a dictator or autocrat. Indeed he makes a special effort to apprize his Board members of all his purposes and plans and he is happiest when, surrounded by the members and the missionaries home on furlough, the business of the Missions can be considered together. At such times the subjects of vital interest are freely discussed and every possible light is secured from the missionaries for guidance at the home base.

Our impression is that he has always been happy in his work. This happiness or heart interest radiates all through the Mission Fields and throughout the Church at home.

It is thus easy to see how the twenty-five years as Secretary have been such fruitful years. While he sent out the missionaries to tell the good tidings

abroad he has been the missionary at home cultivating the Church to a greater appreciation of its mission; and our foreign work has progressed in proportion to the light diffused by him at home.

The history of our foreign missions is largely his history. These twenty-five years have been the most constructive in the history of the Church. If the time was ripe, he was the man for the time. In the cultivation and stimulation of the Church his name stands first.

Honors have been bestowed upon him from time to time. He served as President of his Classis. He served as President of the Eastern Synod, and lately he was elevated to the presidency of General Synod, the highest honor in the Church. These are fine tributes and show the esteem of his co-workers throughout the Church.

But he is now, and for many years to come will be, remembered as the great Foreign Mission Secretary of the Reformed Church in the United States.

His prayer of forty years ago was answered.

The mantle of his early predecessor, Dr. Johnston, fell upon him.

The burning zeal, the impressive eloquence, and the ripe experience which his predecessor possessed were given him and he was enabled to accomplish what Dr. Johnston hoped for.

If we look for the secret of his strength, we can read it in that early letter of acceptance as Secre-

tary when he wrote: "I will go forward in the name of the Lord."

And how wonderfully he has been sustained.

His early conceptions have not changed, and if he were to write his acceptance anew today, it would differ from that of forty years ago only in the expression of a greater zeal to obey the Great Commission of Christ, our Lord.

A GREAT SECRETARY

Rev. Charles E. Schaeffer, D.D.
General Secretary, Board of Home Missions

Some time ago the writer attended a dinner for missionary leaders in New York City. When one of the speakers was introduced, a lady by my side inquired, "Is he a pastor or a professor?" "What is the difference?" I asked, to which she promptly replied, "A professor is a fossil." Being a Secretary, I turned to my inquirer and naively asked, "And what is a Secretary?" The words leaped like a leaping sword: "A Secretary is usually a Has Been!" This observation may have been a fairly accurate description of that nondescript years ago when Board Secretaries were fewer in number, less conspicuous in the machinery of the Church, and when they were usually recruited from those in the ranks of the ministry who were seeking a semi-retired position, or who were to be in a measure rewarded for faithful service in times past. In those days the duties of a Secretary were less complex and less exacting than today. The Boards of the Church were regarded as the distributing agencies of benevolent funds rather than as the directing and promoting instruments of the great causes of the

Kingdom of Christ. But surely such is no longer the situation today. Great changes have taken place within the last generation. The mission of the Church has been conceived in a clearer and, we trust, in a completer light. Functions formerly but dimly discerned have emerged with a clarity and challenge which compel a different approach and a definite policy of action. The tasks of the Church have put her leadership to a new test. Board Secretaries today have duties and responsibilities which tax their physical, intellectual and spiritual powers to the maximum.

In no department of the Church's many-sided activities is this more obvious than in that of Foreign Missions. To be the Executive of a great movement on the part of a denomination engaged in establishing the religion of Jesus Christ in foreign countries, where other modes of thought and life and spirit obtain; to awaken and stimulate in the home Church a consciousness of this need; to arouse and direct the missionary passion of a great body of Christian men and women into channels and countries where it will be productive of most fruitful issues; to secure workers and assign them to their respective tasks and territories; to plot out and plan their labors; to supervise their activities; to tabulate their achievements, and to bring the trophies of their triumphs in such a telling way before the Church that means in terms of men and money will be

liberally supplied so that the work may go forward, lacking nothing, and the Kingdom be built up at home and abroad, this is an office which demands leadership of the highest type and which none but a real sage and saint of God can fill.

What are the qualities of mind and heart which are required of a Secretary? He must first of all be a good executive. He must be a master of details. He must be able to see things in the large and yet not lose sight of the particular. He is constantly dealing with problems of far reaching significance and he must know how to relate these to specific conditions and evaluate them in definite terms. He is the manager of a great business and must possess all the executive acumen and skill of a magnate in the industrial world. The matters which require his attention are almost legion and he must know how to grapple with them judiciously and effectively. He must decide great issues and be the arbiter of intricate questions. He must therefore possess judgment, insight and foresight of a superior order. He must see and foresee. He must be a diplomat and yet be without guile. He must be a man of vision and yet not a visionary. He must be a man of sentiment and yet not a sentimentalist. He must be a real prophet who with voice and pen can interpret the will of God concerning His plan and purpose for the world and be the herald of a great passion for a lost world. He must know the fields

at home and abroad and be able to marshal the facts and present them to his constituency that others may come to see and feel the things that rest as a burden upon his own heart. He must be a priest, an intermediary between the work committed to his care and the Church at large. He must be the voice of the Missionaries on the field and the pleader with those who remain at home. He must be a King, who mobilizes his forces and marches forth to new conquests for Christ. He must be the very embodiment of the task he represents, the incarnation of the cause which he espouses. He must therefore be a man of faith and conviction, of profound optimism. He must possess enthusiasm of the highest type and when others despair he must summon them to fresh courage and new ventures. He must have the patience and perseverance of a saint, and never lose heart or hope when others cry defeat.

The penalties and pitfalls of a Secretary are many. The price he pays is no small one. Submerged in the details and the routine of his office he is apt to lose his evangelical and spiritual fervor. He often becomes the target of caustic criticism. If he is diligent at his task he is condemned for his aggressiveness and if he is less active he is censured for his inactivity and inability. He is often the most lonely of men, and of him it can be said, "he treads the winepress alone." When a minister leaves a comfortable

pastorate for the office of a Secretary he foregoes and often forfeits the intimacy of many friends and fares forth on a lonely path. Leadership is always lonely. It has, however, compensations all its own. "I have meat to eat that ye know not of," said the greatest of all Leaders. And again: "Woe unto you if all men speak well of you."

With this general background in mind one who is intimately acquainted with Dr. Allen R. Bartholomew and his work will at once recognize that he possesses all the qualifications of a great Board Secretary. His native and acquired abilities are such as to fit him admirably for the responsible position which he occupies. So long and so vital has been Dr. Bartholomew's connection with the Board of Foreign Missions that a recital of the achievements of its honored Secretary constitutes practically an account of the history of the Board.

The Board of Foreign Missions during its long history has had only a few Executive Secretaries. While the Board was organized in 1838, and for a period of twenty-five years carried forward work in Turkey through the American Board for Foreign Missions, it had for many years no full time Executive Secretary and put forth little effort to develop the work at home or abroad. Its first Secretary and Treasurer was Dr. Elias Heiner, pastor of the First Reformed Church in Baltimore, Md., who for 20 years had nearly the

entire management of the Board in his hands. In 1878, a new spirit laid hold on the Church. Japan was chosen as a mission field, and its first missionary, Rev. Ambrose D. Gring, was appointed. At the same time the Rev. Thomas S. Johnston, D.D., of Lebanon, Pa., became the Secretary of the Board and a new era had dawned. With remarkable devotion and zeal, Dr. Johnston filled this office until his death in June 1887. It is wonderful how God from time to time raises up men to fill important places in His Church. In Eastern Pennsylvania, on September 16, 1855, a man child was born to George Henry and Hannah (Danner) Bartholomew. Like Hannah of old, this Hannah dedicated her child to the Lord. She gave him the name *Allen* and for a middle name *Rev Allen,* which was the mother's way of putting the seal of ordination upon her son. At the age of nineteen he entered the Theological Seminary at Lancaster, Pa., from which he graduated three years later, in 1877. The same year he was ordained to the Christian ministry, and after serving pastorates at Hummelstown, Pa., and at Jonestown, Pa., he came in 1882 to Trinity Church, Pottsville, Pa. He was endowed with an eloquent voice and an evangelistic fervor. He had already demonstrated his ability as a preacher, as a leader, an organizer, and a writer. These powers blossomed into greater light in the Pottsville pastorate where he did a great constructive

work and where he became a leading figure in the community. Emerson says that the world will beat a path to the home of the man of genius—and so the eyes of the Church were directed towards this young man who was mounting into leadership. Therefore, upon the death of Dr. Johnston, in 1887, Dr. Bartholomew was elected his successor as a member of the Board of Foreign Missions and at the same time as Secretary of the Board. He was then only thirty-two years of age, probably the youngest minister ever called as Secretary of an important Board in the Reformed Church. He, however, did not resign his pastorate. Dr. Johnston had likewise served as pastor of St. John's Church, Lebanon, Pa., during most of the time while he was Secretary of the Board. In Dr. Bartholomew's case, however, an assistant pastor was provided in the person of Rev. S. E. Stofflet, who had just finished his theological course. Dr. Bartholomew threw the force of his strong personality and splendid gifts into this new task. With voice and pen he championed the cause of Foreign Missions. He traveled extensively through the Church and laid the work upon the consciences of pastors and people. He awakened interest in the cause and raised funds for its support, at the same time guiding and directing the growing work in Japan. He sought out and challenged men and women to go forth as foreign missionaries. He knew what

qualities of mind and heart were requisite and his insight into human nature and his ability to judge men, enabled him to make wise and choice selections in the men and women who were sent forth. All the missionaries in the three fields now occupied by the Reformed Church, with only a few exceptions, were picked by him and commissioned by his own hand. That is a remarkable record.

It must not be inferred, however, that his many-sided and ardent activities as Secretary were allowed to interfere with his duties as pastor of a growing congregation. He steadily waxed strong as a preacher, he was tireless in his pastoral work, he edited *The Parish Helper,* which was a pioneer and model periodical for the local congregation. But the double duty entailed too heavy a strain on the man who was always a frail vessel physically and he went down under the load. In 1890 the Board re-elected him as Secretary but he asked to be released "because of the pressing duties of his pastoral relation which he could not feel at liberty to relinquish."

Upon his request to be relieved of the duties of the Secretaryship, it became necessary for the Board to elect his successor. The name of Rev. Dr. Samuel N. Callender, of Mt. Crawford, Va., was suggested. It has always been a rule of the Board to choose its Secretary from among its own membership. Dr. Callender was not a member and there was no vacancy on the Board at the

time. To relieve the situation his cousin, Dr. Samuel G. Wagner, of Allentown, Pa., resigned, and Dr. Callender, a minister residing in the bounds of the Synod of the Potomac, which body at that time had no representative on the Board, was elected both as a member and as the Secretary of the Board. Dr. Bartholomew, however, retained his membership on the Board and in 1893 was appointed a member of the Executive Committee, which relation has continued to the present time. In this way he never lost vital touch with the details of the work.

After laboring for seventeen years in his Pottsville pastorate and when he was at the zenith of his popularity and power, in 1899 he was called to the pastorate of Salem Reformed Church in Allentown, Pa., which was then the largest congregation in the denomination. Here he gave himself with the same enthusiasm and consecration to the work, and in the three short years of his labors he led forth two new colonies and was instrumental in founding St. Andrew's and Dubbs' Memorial Churches, both of which are now strong and influential congregations.

In January, 1902, Dr. Callender resigned as Secretary of the Board owing to the infirmities of old age. The Board elected him as Secretary Emeritus and again turned to Dr. Bartholomew and elected him as its acting Secretary. He agreed to serve on two conditions: first, that the appoint-

ment be temporary, and second, that it be without salary. To this the Board agreed, but at its annual meeting in March, against his strong protests, it elected him as permanent Secretary. He held the call under advisement until June 10th, when he notified the Board that he was "ready to accept their call and willing to devote all his time and energies to the work." He resigned his Allentown pastorate and on September 10, 1902, moved to Philadelphia where he established the new headquarters of the Board. Through the courtesy of the Publication Board of the Reformed Church, he had use of two small rooms at 1306 Arch Street. His desk was alongside that of Dr. Cyrus J. Musser, the Editor of *The Reformed Church Messenger,* and these two leaders in the Church became bosom friends. From this little office he directed the growing work of the Board until 1908 when he moved into the new Reformed Church Building at Fifteenth and Race Streets, and occupied a suite of rooms at the southeast corner on the third floor. Upon the erection of the Schaff Building in 1923, he moved his private office into this building while still retaining his former offices for the use of his secretaries and assistants. His office, with the good man sitting at his desk submerged with papers and correspondence, has an air of hospitality and helpfulness, and serves not only as his own workshop, but also as the meeting place of many committees, con-

ferences and private interviews. Though busily engaged at work he always has leisure for his friends of whom he has a large host, and for those who seek his counsel and help.

Dr. Bartholomew has shown his wisdom and insight in selecting the assistants whom he has from time to time associated with himself in this work. In March, 1902, at the same meeting of the Board when he was elected Secretary, the office of Field Secretary was created and the Rev. A. V. Casselman, of Columbiana, Ohio, was chosen for this position. In the report to the General Synod in Baltimore, in May 1902, this statement occurs: "The Board was compelled to elect two Secretaries instead of one as previously because of its enlarging business, the necessity of better systematizing of its work, and the importance of a wider presentation of its needs." For several years Dr. Casselman continued in this work and after his resignation two Field Secretaries were appointed: the Rev. Jacob G. Rupp for the East and the Rev. Daniel Burghalter for the West. These men have been rendering valuable services under the direction of the Secretary of the Board. Dr. Bartholomew also felt the need of an assistant and in 1909 associated with himself Dr. J. Albert Beam, a missionary to China, who was in charge of the office during the visit of Dr. Bartholomew to the Orient, and continued as Assistant Secretary until 1912. After the

return of Dr. Beam to the foreign field, in 1919, Rev. John H. Poorman became Assistant Secretary and has since relieved Dr. Bartholomew of many of the details of the office.

It must not be inferred, however, that Dr. Bartholomew while surrounding himself with a group of able and active assistants does not keep busy himself. He is an indefatigable worker. Those who happen to know of the multitude of duties that constantly crowd in upon him and the limited time at his disposal often marvel at what he is able to accomplish. He seems to work best under pressure. Frequently, long after the office force has gone for the day, he is found at his desk. He often carries his work with him to his home where he does most of his writing. He always makes careful preparation of every sermon and public address. With his own hand he writes out most of his public utterances and his articles for publication. He often does this with his most important correspondence which he afterwards dictates to his stenographer. All his literary works are polished productions. He has fine literary and artistic taste. His is the poetic mind. He is a mystic rather than a mathematician. His sermons and addresses are masterpieces. His reports to the General Synod and other judicatories of the Church are aglow with warmth and enthusiasm and are able documents of great historic and inspirational value. He is wonderfully resource-

ful. For twenty-five years he has prepared annually a special Service for Foreign Mission Day in February, and he imparts to it each year new and surprising features. He is the Editor-in-Chief of *The Outlook of Missions* and has brought that magazine in appearance and in content to one of the leading missionary periodicals in the country. He is the author of three books: "Won by Prayer," in 1899; "The Apostle of Ryo-u," in 1917; "The Martyr of Huping," in 1924. He has also written many articles for the Church papers, pamphlets, booklets and every one of them bears the mark of accuracy, of beauty of diction, clearness of thought and wealth of sentiment.

Into all of his work Dr. Bartholomew pours the passion and enthusiasm of his rich and overflowing soul. This manifests itself in every public utterance, in every conference and committee meeting, and especially in the reports of his work to the Church at large. Whenever any great emergency or calamity arises, and they arise so frequently, he comes before the Church with a heart-searching appeal which brings new friends and funds for the cause. Thus in one of his reports to the General Synod in 1905, after describing the destruction by fire of the Miyagi Girls' School in Sendai, Japan, which occurred March 8, 1902, he writes:

"Our condition is critical. The time has come

for heroic action. As a Church, we cannot afford to allow the present opportunities to slip our grasp. To prove faithless now, when God's providence offers us untold possibilities, may bring down upon us the sore displeasure of the Almighty. Grant that we are in debt, our situation is not unusual, when compared with that of other Boards. We know of no progressive Board that is not groaning under a heavy debt. It seems to be a necessity in carrying forward the work of the Lord to go into debt. It may be a good rule, in daily life, to 'pay as you go,' but to apply the reverse to the work of Missions, 'go as you pay' will deprive many a poor sinner of salvation, and rob heaven of many a saint."

Dr. Bartholomew is the busiest of men and yet never appears to be in a hurry. He always has time for his friends and for every important matter that comes to his attention. There are days when there is a continuous procession of callers in his office, who make great demands upon his time and strength. Yet he has the genius of making everyone feel welcome and has a good word of cheer and helpfulness for each and all. Dr. Bartholomew has a large capacity for friendship. A man's greatness and goodness are measured by his capacity to make and to keep friends. He showed this spirit of friendliness while he was in the pastorate. He was a pastor beloved, and the welcome guest in every home. This genius for friendship he brought with him into his Secre-

tarial position. He knows men and has the happy faculty of selecting the ablest and wisest men to serve on his Board. And he has the ability to inspire the members of the Board with the same zeal and interest in the work which he himself possesses. He is made the confidant of his fellow-Secretaries, among whom he is the leader. This spirit of friendliness has merited for him the title of "The Grand Old Man." He is the dean of Secretaries in the Schaff Building. His friendly spirit, taking the form of fatherly interest and sympathy in his fellow-workers, is one of his outstanding characteristics. This shows itself especially in his relation to the missionaries on the field, and on furlough. He bears upon his heart the trials and burdens and problems of every missionary. He takes a deep personal interest in them and in all their affairs. He sees to it that they are well cared for in every way. This fact alone has greatly endeared him to the men and women whom he has sent forth as missionaries under his Board. They have absolute confidence in him and in his leadership.

Dr. Bartholomew is also gifted with a remarkable sense of humor. This has often proved a saving grace to him and to others. If it were not for this trait of character he could not endure "the strain of toil, the fret of care." When burdens weigh heavily and problems prove staggering, he relieves the situation by some bit of humor or

some word fitly spoken. At the same time Dr. Bartholomew is one of the most reverent and devout of men. He can be serious and solemn as well as humorous and witty. Laughter and tears lie close together in his nature.

A man of such personal charm, of such largeness of heart and many-sided qualifications would naturally stand out in every circle or in every relationship of life. And has he not high honors? He is beloved at home and abroad, and those who know him best love him most. The Secretaries of the Boards of Foreign Missions of other denominations hold him in high esteem. Several years ago they elected him as the President of the Foreign Missions Conference and appointed him on a number of important Committees on which he is now serving. The Reformed Church honored itself by electing him as the President of the General Synod in his own city in 1926. He is the first Secretary in the Reformed Church to become the President of the General Synod, and this was an honor most worthily bestowed. It was an expression of appreciation of many years of usefulness and service in the Church in which he was born and to which he has been giving the consecration and strength of his whole life during these many years. A minister of the gospel for half a century, a member of the Board of Foreign Missions for forty years, the Secretary of the Board for twenty-five years—a noble record!

Would you see his monument? Look around. Study the work in Japan, in China, in Mesopotamia. Calculate if you can the forces of influence which were set into motion by him or under his direction. Measure if you may the missionary impulse and zeal which have been developed in the Reformed Church during the period of his leadership in Foreign Missions. Count up if you can the millions of dollars raised by him, and the multitude of friends who are with him and "whose hearts the Lord hath touched."

"So came the captain with the mighty heart . . . He held his place . . . held his long purpose like a growing tree . . . held on through praise and faltered not at blame."

MEMBERS OF THE BOARD—1927

First Row: (left to right) Rev. Albert B. Bauman, D.D., Rev. Frederick Mayer, D.D., Rev. Allen R. Bartholomew, D.D., Rev. Charles E. Creitz, D.D., Hon. Horace Ankeney, Rev. George W. Richards, D.D., Mr. William W. Anspach.

Second Row: (left to right) John W. Appel, Esq., Rev. Edwin W. Lentz, D.D., Rev. Albert S. Bromer, Rev. John M. G. Darms, D.D., Mr. Henry C. Heckerman, J. Q. Truxal, Esq., Mr. David A. Miller, Mr. George F. Bareis.

A MISSIONARY LEADER

Rev. Christopher Noss, D.D.
Wakamatsu, Japan

The burden that Dr. Bartholomew has so cheerfully borne through the years is one to appal the stoutest heart.

To one who knows the facts it has been a perpetual miracle that a soul housed in so frail a body could endure the crushing load so long, and come through all the trials with courage still undaunted and with enthusiasm still ready for fresh enterprise. Surely he has found the hidden source of power. One likes to think of him as President of General Synod in the midst of a particularly nerve-racking storm raising his hand peremptorily to still the waves, saying, "Brethren, let us sing."

His infectious humor also has played a great part in easing the burden for himself and for others. "Doctor," said the President of the Board, "they want me to make this address at the Conference, and I know next to nothing about the subject." "Good," was the prompt reply, "the less you know, the more you can talk."

He who sits in the chair of a Secretary for Foreign Missions at such a time as this finds the

financial responsibility sufficiently terrifying, to speak of nothing else. Knowing what agony the failure of support must mean to the far-flung lines, and facing deficits day after day, it would be but natural for any one in his place to worry through many a bad night.

But for a missionary secretary the problem of personnel is far more serious than that of finance. One can, within limits, tide over a period of stringency by going to bank; but when a worker in a critical position falls or fails there is no quick and easy way of relieving the situation and saving the precious interests involved. The task of creating and maintaining an effective personnel is so exacting that a man in Dr. Bartholomew's position should be free to devote his whole energy to this and to nothing else.

Overloaded always, he has yet managed to keep in intimate personal touch with the missionaries under his care. No Secretary has been more loved by the missionaries of his Board. It is usually he who speaks the decisive word when an appointment is proposed, and thenceforth he takes upon himself the full responsibility for the appointees, as a father for his children. In the great crises of their lives they are conscious of his active intervention. And many a time on a holiday, or when the office has been closed and the stenographer has been excused for the day, he may be found tapping out with his own hands an

affectionate personal note to some missionary that makes all the difference in the world when one is a little weary of the struggle.

He has been thoroughly loyal to them, too. On the foreign field they are the accredited representatives of the Reformed Church. They are familiar with the local conditions. Therefore they are to be trusted to attend to the details of the enterprise and should not be overruled from headquarters unless it is absolutely necessary to do so. Again and again the Board has had to refuse requisitions of men and means on account of sheer inability to send reinforcements, but in other respects there has been no dictation. In this regard the history of our foreign work has been almost unparalleled. Messages from the Japanese Christian leaders have been welcomed under Dr. Bartholomew's administration, but no action is taken upon them without first consulting the missionaries and obtaining their judgment.

At the same time, from the beginning, the missionaries have been encouraged to subordinate themselves to the indigenous church. They are not to rule but to help. This policy has secured for them a place in the hearts of the Japanese Christians which can hardly be imagined by missionaries in many other parts of the world where domination by foreigners is the rule. In sustaining this policy Dr. Bartholomew has been influenced, no doubt, by his early acquaintance with

Mr. Oshikawa, the masterly founder of our work in North Japan.

He has been not only patient and loyal, but also very wise.

HIS FINE PERSONALITY

Rev. Yasuji Jo
President of Tohoku Classis, Fukushima, Japan

While I was traveling, through America last year, I had the privilege of meeting many very interesting persons and was the recipient of numerous courtesies. Especially the meeting with Dr. and Mrs. Allen R. Bartholomew again and again brought me great happiness. To be sure, when the Doctor came to Japan, some sixteen years ago, I had experienced rather intimate fellowship with him, to the extent of showing him all the rooms in my house, even to the closets, but in America as I met him sixteen times, I became more and more fully acquainted with him, and at the same time my respect for him increased.

It was on the 16th of August, 1925, at the Collegeville Conference, when the Doctor preached a sermon, that I was moved by the most eloquent speech heard in my whole journey through America. To be sure, the Doctor does not use any particularly clever "gestures," and his delivery is what we in Japan call a sort of "plain-toned lecture-reading style;" but the vigor of it, revealing a flaming spirit within, evinces amazing power. As he recited the history of the Reformed

Church, which has produced an unparalleled array of martyrs, and emphasized its responsibility for foreign missionary endeavor, it was indeed enough to make one imagine what St. Paul must have been like. Afterwards, at a certain place, I heard an address by a bishop of a certain denomination, said to be a very noted man, but comparing his with Dr. Bartholomew's sermon, I thought he was altogether like a mere actor. The Doctor's faith, his spirit, his zeal—his evangelistic zeal directed toward our Japan without ceasing these forty years—this is the motive power that flames in his eloquence.

I dare to call the Doctor a foreign missionary, because in fact, inferior to no missionary on the foreign field, his soul is always walking through Japan and China. This heroic foreign missionary once showed me a photograph of a little child and with twinkling eyes showed his joy as if he were a happy child himself. This, if I may speak after the Japanese fashion, enhances his personality all the more.

In behalf of poor me, scarcely understanding the English language, his attentive kindness, taking thought even for the smallest details—this also is the spirit of the great personalities that have been revered in Japan from of old, and is a touch of kinship that forbids me ever to lose my feeling of respect for him.

This is the tenth of December. Just a year ago

today, at the Philadelphia City Club he arranged a little farewell party for me—it was the last day —the day when I parted from him. Deep in such recollections I invoke the heavenly Father's blessing upon Doctor and Mrs. Bartholomew.

A MAN CHOSEN OF GOD

John W. Appel, Esq., LL.D.

In the Reformed Church the name of Dr. Bartholomew is so linked with the work of Foreign Missions that we scarcely ever think of the one without the other.

Early in his career he became a member of the Board of Foreign Missions and some years later was elected its Secretary.

With him the Christianization of the Far East became a matter of supreme moment for the civilization and salvation of the world; and, with this in view, he entered upon the duties of his office with great vigor and enthusiasm; resolved that, in so far as it was possible, the Reformed Church should do its part in meeting this challenge from the heathen world.

His task was twofold: It was necessary for him not only to look after the interests of the Missions in the field; but also, at the same time, to arouse the home Church to greater activity in their behalf. In both these directions his work has been most successful.

So far as his work in the field is concerned, he has given his best efforts to every step in advance that has been taken within the last twenty-five years; when many of us faltered, he pressed for-

ward; when many of us despaired, he was hopeful; when many of us saw only darkness round about us, he pointed to the light in the heavens.

In his personal relations with the missionaries he has been especially helpful. He was in most cases instrumental in their appointment; and he never ceased to exercise a fatherly care over them. There always seemed to me to be something strikingly beautiful in this personal relationship between Dr. Bartholomew and our missionaries. Their correspondence with him has been most voluminous and often of the most confidential nature.

In sickness and in trouble, in discouragement, sorrow and affliction, their letters always came first-hand to him and received a sympathetic response, often by cable. A touching scene representing Dr. Bartholomew at his desk opening his mail from China, during the distressing outrages in that country, has been vividly depicted by Dr. Casselman in a recent issue of the *Reformed Church Messenger*. Tears were in his eyes as he read letters from many of the missionaries pledging a portion of their salaries toward the Jubilee Thank Offering; and this is only one of similar scenes with which many of us are familiar. No father could be more tender in his dealings with his children than Dr. Bartholomew has been in his dealing with our missionaries. I have often applied the words of St. Paul to him: "Who is

weak, and I am not weak? Who is offended and I burn not?"

But Dr. Bartholomew's most crucial problem was with the home Church. The sleeping giant had to be aroused. The clarion call had to be sounded throughout the length and breadth of the Church. The work of Foreign Missions would collapse unless an adequate Home Base could be established to meet the growing demands abroad. This involved work in the congregations, synods, and among the people. Sermons had to be preached, articles for the papers and magazines had to be written, literature had to be circulated. Sunday Schools and pastors and missionary societies had to be enlisted in the cause and the administrative functions of the Board had to be expanded.

In all these activities Dr. Bartholomew took the lead. His pen never ceased and his voice never failed when there was work to be done.

And here is where Dr. Bartholomew showed his greatness. Through his writings which were widely read, and his sermons which were received with enthusiasm he aroused the Church to a new sense of duty and gave a wonderful impulse to the work of Foreign Missions.

I have always considered Dr. Bartholomew one of our most prominent preachers. His voice is full and sonorous; his thoughts overflow with the spirit of the Master and are beautifully expressed.

His sermons largely abound in apothegms which paint a picture or express a truth in a single line. Whenever a sermon is to be preached on a great occasion, Dr. Bartholomew seems to be the man to be called upon to do it.

In the administrative work of the Board Dr. Bartholomew's services have been invaluable. He always comes to the meetings with the order of business well prepared, and ready to give whatever information may be needed; and he has steered the Board through many vexatious troubles by his clear judgment and prompt action. How often, when things seemed to be going wrong, did he rise to his feet, and, by his clear statements and incisive logic, put us on the right tack!

Another achievement of Dr. Bartholomew has been the promotion of interdenominational unity in the prosecution of the work of Foreign Missions. Denominationalism broke down in the foreign field; and the reaction brought about a closer union between the different churches in their missionary operations. Dr. Bartholomew has rendered conspicuous service in this field; thus not only furthering the work of Foreign Missions, but also promoting the general cause of Church Union.

One of the saving graces of Dr. Bartholomew's character is his fine sense of humor. With his warm heart and sympathetic nature I believe he

would have broken down in health long ago, under the heavy burden resting upon him, if it had not been for the relief he received from this source. He possessed the greater graces, of course,—faith, hope and love; but he needed relaxation and he found it often in this sense of humor. It has helped to make him the optimist he is. I recall here a few instances where his contagious laugh and sense of humor stood him in good stead.

At the last meeting of General Synod in Philadelphia, he was unanimously elected President; and, as presiding officer, he kept everybody in good humor and got everything he wanted. At one time the Synod found itself in a hopeless tangle on some motion and confusion was becoming worse confounded when he cut the Gordian Knot by a stroke of humor. A motion on some simple and unimportant matter had been put and seconded; some one moved an amendment; then some one else moved an amendment to the amendment; then some one moved a commitment; then some one rose to a point of order, and various other motions were in the air; when Dr. Bartholomew, with a twinkle in his eyes and a smile on his face stepped forward on the platform and, holding up his hand, said, "Now Brethren, we will just waive all these motions and points of order aside and begin all over again. Will some one please make a motion?" A roar of laughter

swept over the Synod, some one made a motion which was carried; and good feeling was restored. On another occasion there seemed to be some confusion in the body of the session while Dr. Bartholomew was speaking; and, as cries of "louder" "louder," "we can't hear you!" reached his ears, pausing for a moment, he raised his voice and shouted "Brethren, I never fail to make myself heard except when I am speaking to a body of inattentive preachers." The noise subsided, amid smiles, and the President went on in his usual tone of voice and we easily heard.

Besides his rare ability as preacher and writer, Dr. Bartholomew possesses many other qualities which have contributed to his success. He is gifted with unusual social qualities. He has vision, and initiative coupled with a prodigious capacity for work. I wonder sometimes how he manages to do so many things so well. He is fond of music and often presides at the organ and leads his audiences in the singing of hymns. He has the love of humanity in his heart, and nothing is more repulsive to him than race prejudices. On one occasion he said no racial or national discriminations, founded upon prejudice, should influence the actions of a Board of Foreign Missions. He is a strong advocate of international union and amity. But, above all, Dr. Bartholomew has an abiding faith in the Christian religion and in the ultimate coming of the

Kingdom of God when all nations and races shall be enrolled under the banner of the Cross.

Dr. Bartholomew, of course has, especially in later years, received valuable assistance from an efficient home organization—the Board, the Field Secretaries, missionaries at home, and other co-workers, but he has been the great head, bearing the brunt of the battle. Another valuable assistant, whom we must not fail to mention, has been Mrs. Bartholomew. A woman of education, refinement and culture, she has for many years been his constant companion; rendering valuable counsel and assistance in his work. She accompanied him on his trip to the Far East; and made valuable contributions to the Church papers in reference to the peoples and places visited. Her writings have been much appreciated and her interest in the work of Foreign Missions has been a great help in the furtherance of the cause.

John R. Mott in speaking of the factors essential to the home Church in the work of Foreign Missions says: "The first is an able leadership of the mission forces on the home field. The leaders demanded must be men of clear and strong conviction. They must be men of originality, both in pioneer and constructive processes. In a word, the leadership of modern missions requires seers, thinkers, statesmen." How far the Reformed Church has measured up to this standard must be judged by the failure or

success of the work. But so far as our beloved Secretary is concerned, we may safely say he has measured up to these standards; and seems to have been providentially raised up for the position he has so successfully filled during these twenty-five years of service.

During his administration the work, both on home and foreign fields, has progressed beyond all expectations. When I look back to the time when Revs. Gring and Moore were our only missionaries on the field, and our conception of their duties was that they should stand on a street corner, or in a rented room, and preach the gospel; when the Church groaned under an annual expense of twenty thousand dollars; when Dr. Callender seemed crushed by a debt of five thousand dollars; when the Board was peripatetic, meeting at Mechanicsburg, Harrisburg or any place that seemed convenient at the time; when every one seemed timid about taking a step in advance; and when I realize that there is now a force of one hundred and sixteen missionaries in the field, that during the last triennium the Church has contributed over a million and a half of dollars for the work, and the total value of the property of the Missions is two million dollars; that the cause of Foreign Missions not so long ago was one of the smallest and has now become one of the largest interests of the Church—I say when I consider these things of which Dr. Bar-

tholomew was *pars magna*, I feel that we may well, on this great Jubilee occasion, indulge in congratulations, and exclaim in the words of Dr. Bartholomew himself, when in a burst of enthusiasm for the cause of Missions in the Far East he said:

"From every direction trumpets of conquest and paeans of victory are reaching our ears."

I have been more or less acquainted with the work of Foreign Missions in the Reformed Church from its very beginnings. I was contemporary with Ambrose D. Gring and Jairus P. Moore in college days; and bade them both farewell as they left their native land to engage in the then uncertain work of Missions in Japan. I also had the honor of helping, in an humble way, to prepare for college Dr. D. B. Schneder, the eminent head of our educational institutions in Japan; and I have been in touch with the great work of Dr. Hoy, Dr. Noss and of all our other missionaries; and feel that I may well speak of their achievements as I have done.

Some of the ablest men and women in the Church are now enlisted in the work of Foreign Missions—and they are the peers of any of the missionaries of other churches. To this cause, then, Dr. Bartholomew has devoted the best years of his life. No other mission could be higher.

We do well to honor him and to link his name with this Missionary Jubilee of the Church. I

have served with him on the Board for—I cannot recall how many years; and I have often said to myself, "there is a man chosen of God to do this work." I extend to him my congratulations, accompanied with the prayer that his life may be spared for many years to come; and that it may be full of joy and happiness.

"One such example is worth more to earth,
Than the stained triumphs of ten thousand
Caesars."

THESE TWENTY-FIVE YEARS

Rev. Arthur V. Casselman, D.D.
Secretary, Department of Missionary Education

The election of Rev. Allen R. Bartholomew, D.D., to the secretaryship of the Board of Foreign Missions, at its annual meeting twenty-five years ago, was an action of supreme significance and importance to the Church. At the same meeting the writer was elected the first Field Secretary of the Board. This latter election was a comparatively minor matter and is mentioned here only for the purpose of establishing a rather exceptional right to speak somewhat intimately of Dr. Bartholomew's Twenty-Fifth Anniversary.

Under the leadership of Dr. Bartholomew during these twenty-five years, certain definite characteristics have appeared and persisted in the life and work of the Board of Foreign Missions, and through the mediation of the Board have become not only apparent but increasingly dominant in the activities of our Missions and missionaries. These same evident characteristics are but the projected personality of the man of God in whose heart they found existence and in whose life they found expression. Perhaps we shall be the better able to see them in their completeness if they are

presented separately. Like the component parts of many complete things, they are seven.

First of all, in the missionary work of the Board for the past twenty-five years there has been constantly in evidence a new and ever-renewed vision. Dr. Bartholomew is pre-eminently a seer. When it became advisable and necessary to publish a periodical for the information and inspiration of the Church in matters missionary, Dr. Bartholomew called it "The Outlook of Missions." It was just like him to name it thus. His whole life is one outlook of missions. For all these years he has been the missionary look-out on the ship of Church. There have been violent storms, but he has lashed himself to the mast and refused to come down. There has been thick weather below, but always in the fog his voice has been heard aloft saying, "All's well up here. Straight ahead." His has ever been a forward look. He may have looked back now and again, but it was always and only for the purpose of noting progress. His has not only been a forward look but it has been likewise a far look. It has taken faith betimes for near-sighted folk to follow him, but their faith has never been in vain. And, while his vision has been forward and far, it has at the same time been a wide vision. The whole field of missionary endeavor has constantly been under his eye. Perhaps the predominating characteristic of our missionary work for

the last quarter of a century has been vision—and again, predominatingly, Dr. Bartholomew's vision.

Another important result secured to our missionary operations in these twenty-five years has been the development of an adequate and increasingly efficient missionary policy. To be sure, our missionary pioneers, who in these years were in the prime of their missionary vigor, together with their more youthful co-laborers, had no small part in effecting this desired result by the contribution of experience and counsel. But it was the master mind of Dr. Bartholomew which co-ordinated and articulated the various source materials from home and abroad into a definite policy for the Church. In his wide and cordial interdenominational contacts Dr. Bartholomew has never ceased to be a keen and observant student of national and international missionary principle and practice. In consequence, for the first time in and for our Church there has been developed under his leadership that thing so absolutely essential in these world-wide days—missionary statesmanship.

The establishment of a definite missionary policy was very naturally followed by a third characteristic of these twenty-five years—appropriate planning and effective promotion. During this period the missionary task of the Church was surveyed in its entirety from time to time as occa-

sion demanded. Then plans were wisely laid for satisfying the demands of the immediate present and providing for the opportunities of the future, as they appeared. In the early days of our missionary administration plans were made for the most part to meet the emergency of situations as they arose. Under the leadership of Dr. Bartholomew the plans have been far-sighted and long-distance ones, so that when the emergency arose there were immediately present methods and means with which to meet it. In truth, I rather suspect there have been occasions when Dr. Bartholomew may have planned the emergency! With the effective promotion prepared to present these plans to the Church and make them operative there, we are all familiar. This very familiarity proves the effectiveness of the promotion. Trace back these methods of missionary propaganda which have become a very part of the Church's life and you will find that the great majority of them originated in the fertile field of Dr. Bartholomew's missionary genius.

Another feature of our missionary work for these twenty-five years which calls forth commendation is the ever-increasing liberality of missionary offerings. That we have not attained unto perfection in this matter, none will refuse to admit; but that we are progressively on the way to that goal, none will deny. Now it takes a liberal man to lead other men to liberality. Such

a one is Dr. Bartholomew. It is to be doubted whether there is any official in the Church who has given more liberally to the cause he represents than Dr. Bartholomew. It is in his heart, this thing. Years ago it was my delightful privilege to be a guest in his home on his birthday. When we uncovered our plates at breakfast that morning, each of us found thereunder a gift of money. It was his birthday, but we got the presents. It was his birthday party, but it was our surprise party. It is this liberal heart of his that has made him our peerless leader in liberality.

Still another thing which has been delightfully characteristic in these twenty-five years of missionary administration is the personal interest and touch brought to the work and to the workers by Dr. Bartholomew in his official capacity as Secretary. To no one is this fact more significantly known than to the missionaries. Every one of them is the object of his special care. He is their shepherd and he "knoweth his sheep by name." Every missionary realizes that he may go straight to Dr. Bartholomew with anything and be assured of an immediate hearing. The same intimate knowledge is his with regard to the work. He is personally interested in every phase of it and is in intelligent touch with every portion of it. His contact with the home Church reveals the same intimate characteristics. It is to be doubted whether any other missionary Secretary in Amer-

ica writes as many personal letters as Dr. Bartholomew. It is the rule of his office that every communication received shall have his personal attention and reply. Whether the toll that it takes of his time and energy is in value received may be questioned. But it is his way. And who that knows it does not love it?

Closely associated with this last-mentioned feature is another characteristic of Dr. Bartholomew's leadership which is a thing so intimate, so personal that one hesitates to speak of it lest he spoil it. It is not a thing to be dragged about for public exhibition; but for these twenty-five years, it has been a part of our missionary history so real that mention must needs be made of it. It is that quality of soulful sympathy and tenderheartedness which has penetrated and permeated the official relations of our beloved Secretary of Foreign Missions. The missionaries know this full well. Their joy, has been his joy; their sorrow, his sorrow; their success, his success; their distress, his distress. With the change of a single word he could say with the master missionary: "That which cometh upon me daily, the care of all the missionaries. Who is weak and I am not weak? Who is offended, and I burn not?" And the pastors know it, too. How often in the Church judicatories, when some great crisis of missions was on and difficult requests had to be made, have we heard his sympathetic voice say,

"Brethren, I still have the heart of a pastor and I know what this means to you." Thank God for a Secretary with a great heart.

Then, finally, there has been ever-present in these twenty-five years the challenge to continued advance. The way forward has not always been easy and upon occasion it has been hidden and unseen. But there has always come to the Church the challenge to advance by sight if possible, or, that failing, then by faith. We have had in a recent five year period what was known as "The Forward Movement;" but Dr. Bartholomew has been leading a forward movement of his own for twenty-five years. Last year much was said in the Church about the Forward Movement finish. It is characteristic of him that, when Dr. Bartholomew, as one of the commissioners of the Forward Movement, was asked to write an article summing up its work, the burden of his message was that the Forward Movement was not finished but only begun. For him the forward movement of missions will never end. There is no more crucial question before the Church now than this: After a generation of leadership in progress, shall this man of God, now when the burden of years begins to weigh heavily upon him, be compelled to substitute for his customary challenge to advance a call to retreat? God forbid!

However, the finest thing which can be said about this anniversary of Dr. Bartholomew's is

that it is not his at all. When Paul and Barnabas came back to Jerusalem to report their missionary activity to the home Church, we are told that "they declared all things that God had done with them." We turn from the man of God to the God of the man. The happenings of these twenty-five years are but the record of what God has been doing with His servant. The man is but an incident in the Providence of God. In the celebrating of this anniversary we are not merely applauding a person; we are approving a plan, a divine plan. Now there is no finer commendation this side of heaven than for the Church of God to identify the life work of a minister of God with the plan of God. With respect, honor and love the Church at this time affectionately makes this identification in the matter of the secretarial life of Dr. Bartholomew during these twenty-five years and in doing so records its confident expectation that future years will reveal the more fully the great contribution Dr. Bartholomew has made to that ultimate aim of all missionary organization and administration—the accomplishment of the missionary enterprise.

ACTIONS OF BOARDS

CABLE GREETINGS FROM THE JAPAN MISSION

Sendai, March 14, 1927

The Japan Mission of the Reformed Church in the United States sends heartiest good wishes on the Anniversary. We continually remember you, beloved Secretary, in our prayers.

ACTION OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

It was voted to express, by formal action of the Board, the hearty congratulations of the Board, already communicated by Dr. Erdman, on the completion of Dr. Allen R. Bartholomew's forty years' membership in the Board of Foreign Missions of the Reformed Church in the United States, and his rich and fruitful service as Secretary of that Board for twenty-five years. The Board prays for Dr. Bartholomew's continued health and usefulness, and sends its heartiest greetings to its sister Board of the Reformed Church.

ROBERT E. SPEER.

CONGRATULATIONS OF THE BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA

My Dear Dr. Bartholomew:

I have been commissioned by the Board of Foreign Missions of the Reformed Church in America, as its President, to send you its felicitations on the anniversary commemorating your long and distinguished connection with the

Church which is closest to our own in its system and faith and ecclesiastical polity. The commission is a grateful one because of my own great personal admiration and deep affection for you.

To have been fifty years in the glorious ministry of the Gospel of Jesus Christ; to have spent forty of these years as a member of that inner circle of apostles whose especial anointing and function it has been to lead the Church to fulfil the Master's mission to preach His Gospel to every creature in all the world; to have been twenty-five years as the liaison officer who has interpreted the soul-hunger of the world to the Church at home and inspired it with the compassionate spirit of Christ, and to have been the wise and loving confidante and counsellor of missionaries in the far field—this has been to us all the very finest expression of the "life abundant" of which our Lord spoke. It is a life whose fruit shall go on maturing and reproducing itself through the ages until the Son of Man shall come to gather in His full harvest.

The Board of Foreign Missions of the Reformed Church in America extends to you and to the Reformed Church in the United States its affectionate congratulations. May your bow abide in strength and coming years bear ever new witness to the abiding presence and power of our Lord Jesus Christ.

HENRY E. COBB.

CONGRATULATIONS OF THE BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

My Dear Dr. Bartholomew:

It gives me great pleasure to report to you the action of our Board at its meeting yesterday, directing me to send you a congratulatory letter on the completion of your forty

years' service as a member of the Board of Foreign Missions of the Reformed Church in the United States and twenty-five years as Secretary of that Board.

The relationship between our Boards has always been of the happiest character, and I am sure it will continue to be so. Dr. Anderson, who is at the present time in Texas, would also, I am sure, wish to add his personal regards and best wishes did he know we were writing.

H. C. CHAMBERS.

FELICITATIONS OF THE BOARD OF HOME MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES

The Board of Home Missions congratulates and felicitates the Board of Foreign Missions on the occasion of its Jubilee Anniversary.

It is proper that this celebration should center around the life and service of its distinguished and beloved Secretary, the Rev. Allen R. Bartholomew, D.D., LL.D. It is gratifying that this honored servant of the Church is still with us to see the fruits of the labors in the work of Foreign Missions which he has conducted so long and so efficiently. Happy is the Board with such a leader whom the whole Church delights to honor.

Your older sister, the Board of Home Missions, rejoices with you in the splendid response of the Church to your strong appeal whereby your work may go steadily forward. May there be many more years of useful leadership for your Secretary, and many more souls won to Christ through the efforts of your Board.

CHARLES E. SCHAEFFER.

GREETINGS FROM THE PRESIDENT OF THE WOMAN'S MISSIONARY SOCIETY

It is a great privilege and an honor to join in paying tribute to one whose services to our Church and to the great cause of Missions have been of inestimable value.

Mrs. Lewis L. Anewalt.

CONGRATULATIONS OF THE COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

On behalf of the Committee, I have very great pleasure in transmitting this minute to you, and I desire to assure you that the action of the Committee is an expression of the love, affection and esteem for you on behalf of the Committee of Reference and Counsel.

VOTED: "To extend the congratulations of the Committee to Dr. Allen R. Bartholomew on the completion of fifty years of service in the Christian ministry; forty years of service to the Board of Foreign Missions of his denomination and twenty-five years of service as Secretary of the Board."

May I also add my personal congratulations to you on your long period of service in the Christian ministry and to the cause of Christian Missions. What a wonderful record yours is, and I pray that in the providence of God you may be permitted to continue to render for many years your unselfish and highly productive service to the cause of the extension of Christ's kingdom in all parts of the world.

Fennell P. Turner.

GREETINGS FROM SECRETARIES OF BOARDS OF FOREIGN MISSIONS

(Read at the Service of Appreciation held by the Board of Foreign Missions in the First Reformed Church, Philadelphia, on March 15, 1927.)

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

(Congregational Church)

I exceedingly regret that it is impossible for me to be present on this most important occasion, and I do wish to send this word of profound appreciation of what Dr. Bartholomew has been to me and to the general cause of Missions during these forty years, and especially during the twenty-five years when we have been associated together in the Foreign Missions Conference and in endeavoring together to solve the common problems that confront the missionary work. There have been great changes that have taken place in the last forty years in the mission field—changes, I believe, for the better, and we are today facing a new era of advance in every field of the world. Dr. Bartholomew has made his contribution to the preparation that has been made for even a greater day.

JAMES L. BARTON.

Please assure Dr. Bartholomew and his friends that all of us of the American Board rejoice in the long and splendid service he has rendered to the cause of foreign missions, as Secretary of the Board of the Reformed Church in the United States. To know Dr. Bartholomew is to love

him and to know of his work is to indulge in heartfelt thanksgiving.

CORNELIUS H. PATTON.

MISSIONARY SOCIETY OF THE EVANGELICAL CHURCH

I wish to extend my congratulations to Dr. Bartholomew in honor of this great occasion, and to express to him my personal well-wishes. We trust and pray that he shall have many more years of service to render his Church and the Kingdom of God.

G. E. EPP.

THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN

(Moravian Church)

Dr. Bartholomew knows how much I esteem him, and I told him, that when I had charge of the services in the Christ Reformed Church, Bethlehem, on February 27th I instituted a service in his honor on my own account.

PAUL DE SCHWEINITZ.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

I have long enjoyed the personal friendship of Dr. Bartholomew, and I have had many occasions to note his wisdom, his efficiency, and his fine Christian spirit. I congratulate him upon his eminently useful service for Christ and for his fellow men, and congratulate the Board and the Church which have found in him an honored and beloved leader.

ARTHUR J. BROWN.

God has richly blessed the service of Dr. Bartholomew in countless ways for many years and I pray that divine grace and guidance and courage may continue to be given to him for many years to come.

GEORGE T. SCOTT.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. (SOUTH)

I desire to send through you, to my much esteemed friend, Dr. Allen R. Bartholomew, my cordial congratulations on his arrival at the close of the twenty-fifth year of his faithful and efficient service as a Secretary of your Mission Board and the fortieth year of his membership on the Board. For many years I have had the privilege of meeting him from time to time at our missionary gatherings in Philadelphia and New York.

S. H. CHESTER.

I am sorry I cannot be present in the flesh. However, I shall certainly be there in the spirit, rejoicing with Dr. Bartholomew and his friends in the long and eminently fruitful service granted him by our heavenly Father. I shall also pray most earnestly that God will continue to prolong his years to the joy of his multitude of friends and the hastening of Christ's Kingdom in the earth.

EGBERT W. SMITH.

DEPARTMENT OF MISSIONS, THE NATIONAL COUNCIL, PROTESTANT EPISCOPAL CHURCH

I am very sorry not to be able to accept the invitation to be present at the special service in honor of my good friend, the Reverend Doctor Bartholomew. Will you extend to Dr. Bartholomew and the friends who gather to do him honor my heartiest good wishes and regrets?

JOHN W. WOOD.

BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA

The historic facts in which we rejoice; that the Communions which you and we represent are so alike in their religious and doctrinal life, and that all along through the years we have been drawn into such close fellowship, give us peculiar interest in all that concerns the welfare of your Church. This interest is deepened by the fact that we hold Dr. Bartholomew in such respectful and tender regard. We know something of the burden that he carries in his heart for all the Churches, like unto that of the first great missionary Apostle. We know also something of the tenderness and reality of his relationship both to the Churches and their Ministers at home, as also to the Missions and their Missionaries abroad. We know, furthermore, and are grateful for the large part that he has taken in promoting the whole missionary enterprise of the Christian Church through a quarter of a century. We do, therefore, rejoice with you, as we do with ourselves, in this occasion that brings to our Reformed Church family such a sense of solemn gratitude.

William I. Chamberlain.

WOMAN'S BOARD OF FOREIGN MISSIONS REFORMED CHURCH IN AMERICA

My Dear Dr. Bartholomew:

Forty years is a long, long trail for those who "wander in a wilderness in a solitary way," but I am sure it is not so in retrospect to one whose life has been so rich in interests and achievements as has that of the Secretary of the Board of Foreign Missions of the Reformed Church in the United States.

It gives me great pleasure to express to you for the Woman's Board of Foreign Missions of the Reformed

Church in America, its warm personal regard, its appreciation of what your service has meant to the cause of Missions at large, its hearty congratulations upon the happy occasion you are about to celebrate, and its hope that you may round out a half century of virile service under the guidance of the same gracious Hand that has led you all these forty years.

ELIZA P. COBB.

BOARD OF MISSIONS, CHRISTIAN REFORMED CHURCH

I am sure the whole denomination, which Dr. Bartholomew is serving so ably and so long, rejoices that God has spared him and will no doubt gladden him by showing interest in an increased giving for the cause of Missions to which he has devoted so much of his time and talent.

HENRY BEETS.

FOREIGN MISSIONARY SOCIETY, UNITED BRETHREN IN CHRIST

Your Board is fortunate in having such a wise and consecrated leadership as Dr. Bartholomew has given it. We hope that your Board and the Church in general may have the benefit of his wisdom and experience for years to come.

S. G. ZIEGLER.

BOARD OF FOREIGN MISSIONS, UNITED LUTHERAN CHURCH IN AMERICA

To serve so constantly and conspicuously as a member and Secretary of the Board of Foreign Missions as Rev. Allen R. Bartholomew, D.D., has served, is a mark of distinction for the Reformed Church in the United States. I have known Dr. Bartholomew for many years and have served with him on a number of important committees as a

fellow worker in the great cause of foreign missions. We have sat together in the Committee of Reference and Counsel and at the annual meetings of the Foreign Missions Conference and I have learned to admire him for his good judgment, genial character and genuine consecration. In honoring him the Reformed Church in the United States commemorates the service of one of its outstanding leaders who is respected and loved by the foreign missionary leaders of the other Protestant Churches in the United States and Canada. In China such a man would be called a "Da Musche," which means a great pastor and leader or, if you will, a bishop of the Church. Dr. Bartholomew has done much for the increase of the number of sheep gathered into the fold of our Lord Jesus Christ in China and Japan, always working as an obedient and successful advocate of that great cause which is destined to win the world for Christ.

GEORGE DRACH.

BOARD OF FOREIGN MISSIONS OF THE UNITED CHURCH OF CANADA

It has been my privilege to sit with Dr. Bartholomew in the Foreign Missions Conference during many years of its existence, and share together the privileges of that annual gathering. Dr. Bartholomew was not an aggressive member. His modest disposition would never allow him to be obtrusive. However, when he did speak he made a contribution, and, best of all, the spiritual quality of his whole life helped to create that spiritual atmosphere with which the Conference was always characterized.

The flavor of such a life travels far. It has been caught and disseminated by other members of the Conference into far-away fields, as well as through Dr. Bartholomew's own correspondence and personal contacts.

R. P. MACKAY.

Dr. Bartholomew is one of those who does not confine himself to his own Church and Mission Board. If he were that kind of a minister and Secretary, we of the other Churches would not know him. Fortunately for us, he has shared with the rest of us in other Churches and Mission Boards the benefit of his wise counsels and rich experience.

A. E. Armstrong.

INTERDENOMINATIONAL ORGANIZATIONS

AMERICAN BIBLE SOCIETY

I rejoice with you in this happy quarter century of your life. I know what it is to have such a birthday party, so I welcome you to the ranks of those who have been spared by the Heavenly Father to such a service to His Cause.

William I. Haven.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

No man among my many associates in the Churches has a deeper measure of my esteem and affection than Dr. Bartholomew, because of his human sympathy, his charm of spirit and his friendliness, as well as his long and signally useful service.

Charles S. Macfarland.

WORLD'S SUNDAY SCHOOL ASSOCIATION

Dr. Bartholomew has rendered a notable service to the Cause of Foreign Missions and this special recognition on his behalf was a merited tribute to his great work. I am sure the occasion must have been one of great delight.

W. G. Landes.

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